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# PROTO-MUNDA WORDS IN SANSKRIT

BY

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VERHANDELING DER KONINKLIJKE NEDERLANDSCHE  
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## INTRODUCTION.

In the studies which have hitherto been published on the influence of the Austro-Asiatic languages on Sanskrit the foreign origin of the Sanskrit words was demonstrated mostly with the help of lexical materials taken from Further Indian, and even Indonesian, languages. This fact has given rise to the misconception that the majority of the Austro-Asiatic loanwords in Sanskrit have no etymological connexions in Munda, which, again, was explained by the supposed Uralian origin of the Munda family of speech<sup>1)</sup>. In reality, however, the reason why Munda word-materials played such a small part in these studies was mainly the fact that the valuable information which they can furnish cannot be efficiently utilized without a preliminary historical and comparative study of these interesting languages, which indeed have developed into a type of language which is rather different from the original Austro-Asiatic one.

The object of the present study, which deals with the origin of some hundred Sanskrit and Prakrit words, is to show that the Austro-Asiatic source from which these Aryan words have been derived was actually the Proto-Munda branch of Austro-Asiatic. The introduction of the new term Proto-Munda is justified by the fact that, as early as the Vedic period, the Munda languages had departed considerably from the Austro-Asiatic type of language and developed a character of their own brought about by a number of dialectal phonetic changes and the introduction of suffixes in the word-formation. Both phenomena mark the beginning of a process of "Dravidization" of the Munda tongues which has ultimately given them the character of agglutinating languages and has thus contributed to the growth of the Indian linguistic league (*Sprachbund*). The earlier stages of this development, which are reflected by the Sanskrit loanwords, are here denoted by the general term Proto-Munda.

This book is a *βοτέρον πρότερον* inasmuch as circumstances have led to its separate publication prior to the appearance of "Munda and Proto-Munda", as an appendix to which it was originally conceived and whose conclusions it presupposes. Since the methods here developed may arouse doubts as to their soundness, I wish to emphasize the fact that they are the outcome of a comparative and analytical study of modern Munda. Not before they seemed to be firmly established have I proceeded to apply them to the foreign words of Aryan.

Among the morphological features of Proto-Munda the extensive use of prefixes (which in the modern dialects have ceased to be productive) deserves mention. As for the "sound-laws", they present unexpected

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<sup>1)</sup> Cf. K. Régamey, *Polski Biuletyn Orientalistyczny* II (1938), pp. 34. 36.

difficulties of fundamental interest. In the belief that Munda would show the same regularity of phonetic correspondences as found in Indo-European I have been led by the comparison of clearly related words to formulate a number of laws, e.g. the unvoicing of voiced stops, and the change of a cerebral phoneme (*d*) to *d* (*t*), *r*, *r*, *l*, etc., such variants as S. *bigo bogø* ~ *piko pokø* "fat" or So. *dañ* ~ *rañ* "to obstruct" being explained as originating in different dialects. On these theories the following word-studies are still based. After the completion of this book, however, my views regarding the interpretation of the observed correspondence of sounds (the correctness of which is, I venture to think, beyond doubt) have fundamentally changed. The theory of dialect-mixture is, indeed, inadequate to account for the many variants of a word often found in Santali, as it would necessitate the inference that this language has some sixteen different "dialectal" representatives of *d*, which vary even in one and the same word, e.g., S. *diñä dale* ~ *liñä lade* "to totter" (cf. Hi. *thøt* ~ *thos* ~ Skr. *śotha-*, etc.). Nor does the comparison with other Austro-Asiatic languages enable us to solve this problem for there we find the same interchange of voiced and unvoiced stops (e.g. Semang *deldul* ~ Sakai *teltul* "heel", Prong *don* ~ Semang *anton* = M. Kh. *botoñ*, So. *báton* "to fear")<sup>2</sup>) and a similar variation of *d*, *r*, *l*, *s* (see p. 133 with Add.). The inference that a free variation on a large scale (though within definite limits) was characteristic of Austro-Asiatic is inevitable. I accept, therefore, the explanation suggested by Professor C. C. Berg with regard to similar phenomena in Indonesian, viz. that the Austro-Asiatic consonantal system had a relatively small number of phonemes with a wide range of possible realizations, the following sounds, for instance,

$$\begin{array}{c} d, t \sim dh, th \sim r \sim j, c, s \\ \hline d, t \sim dh, th \sim r \sim *z, *s \end{array} \sim y \sim l$$

originally having constituted one phoneme. On the strength of such suffixed forms as *\*kabal*, *\*kabar*, *\*kapat*, *\*kamac* (presupposing *\*kabad* from *ku-ba*)<sup>4</sup>), which cannot have been inherited from Austro-Asiatic as suffixation seems to have been introduced in Proto-Munda under Dravidian influence, we may infer that in Proto-Munda this phoneme still admitted the same variation, and the frequent occurrence of fully parallel expressions in Santali (e.g. *dok dokø* : *rok rokø* : *sok sokø* "projecting", *diko dokø* : *likø loko* "to be loose") is only intelligible if they are one and the same word which allowed a variable pronunciation of the phoneme *d/r/l* until a

<sup>2)</sup> Cf. also Kurt Wulff, Über das Verhältnis des Malayo-Polynesischen zum Indo-Chinesischen, Copenhagen 1942, p. 17 f.

<sup>3)</sup> Proto-Munda \*s may be inferred from Skr. *masa-*, *kalmasa-*, *la;va-*, *l;wa-*, *sanga-*, *śinga-*, *sand(h)a-*. As for *h* from *dh* (cf. Hi. *hamew* p. 19, *desi hulhulia* p. 69) it is probably of comparatively recent date.

<sup>4)</sup> See p. 35 and cf. pp. 60, 157.

late date<sup>5</sup>). The analogous phenomena in Dravidian (see p. 130) suggest a similar explanation. (Note the equivalence of *t c* and *m v* in the alliterating verses of the *mōgaittoṭai*-type). On the other hand, the many Munda synonyms with varying initial gutturals, dentals and labials are not, in my opinion, due to sound-variation but to parallelism: they are rhyme-words (e.g., S. *buṭṭa* : *gutṭa*, *duṇḍga* : *mundga*, pp. 99, 105, etc.).

Another Proto-Munda phenomenon inherited from prim. Austric is the nasalization and prenasalization of the consonants of a root. Thus *bu-du* (*wa-du*) may become *bu-ndu*, *bu-nu*, *ma-du*, *ma-ndu*, *ma-nu*; similarly *du-du* may occur as *du-n(d)u*, *nu-du*, *na-n(d)u*<sup>6</sup>). Further may be noted the aspiration of consonants, the change *g k > h* (e.g., Skr. *Kekaya-*, *Haihaya-*)<sup>7</sup>), the loss of initial *h* (if this was a distinct phoneme at all), the variation *y ~ j* (c, s) and *w ~ b* (p), and the sporadic change of intervocalic *y* and *w* to *h* (cf. Nep. *tuhuto*, p. 75). Some of these phenomena have already been noticed in Indo-Aryan (see Turner, Introduction to his dictionary, p. XV and Festgabe-Jacobi 39, Chatterji 892 and *passim*).

Since moreover the vowels are largely interchangeable<sup>8</sup>), and since the Austro-Asiatic (and Proto-Munda) prefixation has left many traces in the lexical materials of present-day Munda, the derivatives from one and the same root have often widely divergent forms; e.g. Skr. *tunda-* and *cañcu-* from *du-du*, *veni-*, *kabari-* and *āpīda-* from *wa-du*, *jaṅgāla-* and Hi. *aṛāṅgā*, *thek* and *roknā* from *du-ga*, Hi. *aṛnā* (?), *huṅkā* and Nep. *taghārō* from *gu-du*, Hi. *jhagṛā*, *aṛāṅg* and S. *etraṇ* from *du-ga*. From the point of view of methodology this is, I think, the chief difficulty of these investigations, as by a purely mechanical application of the "sound-laws" nearly everything can be demonstrated. This fact strongly diminishes the stringency of etymological explanations (which even in other fields of study, as for instance Indo-European linguistics, are so often unconvincing). A careful collection of many cognate Munda words is essential in order to determine the original Munda root, and an equally careful comparison of their meanings is often needed to attain in our results the

5) The consonantal and vocalic variation is mainly found in word-groups whose meaning is associated with special sensorial or emotional ideas, e.g. fat, swollen, pregnant, 'projecting' (see e.g. *pičča-*, *śikha-*, *śundū-* and cf. the words relating to what is known as the 'castration-complex' of Western man *danda-*, *banda-*, *jāngala-*, *suntha-*). Words for hand (So. *či-*, Kh. M. *tī*, S. K. *tī* ~ Bessi *tīh*, Sakai *tīh*), 'ploughing' (S. M. Kh. *śi* ~ Palung *thai*, Mon. *thoṭa*) 'lay' (S. *sin*, M. *singi*, K. *sin* ~ Khasi *sin*, Palauing *tarī* ~ Khmer *thnay*, Mon. *tinoo*), 'oil' (S. M. K. *sunum* ~ Senoi *seum* Tibetan *tsir*, tree S. *si*, M. *sih*, K. *čin*, *tsin*, *sin*, *śing* ~ Khasi *drī*, Palauing *tīh*, and in Teeto-Burman Khuri *thū* ~ Maniwa *sin-še*, Abor *čin*, *sin*, Tibetan *sin*, etc.) hardly vary at all.

6) For a full discussion of this phenomenon see 'Munda and Indonesian', an article to be published in *Orientalistische Bijdragen, Herdenkingsbundel van het Oostersch Genootschap in Nederland*

7) Cf. Luders, *Philologica Indica* 158, n. 4.

8) Cf. e.g. 'The Proto-Munda roots and their development'.

highest possible degree of certainty and to avoid that such etymological studies degenerate into a mere play with formulae. I do not pretend that the following articles fully answer to this standard <sup>9)</sup>). Nevertheless, as a first attempt at a methodical treatment of these questions they may have some interest in spite of their inevitable shortcomings. Those, to whom such an attempt would appear premature, may be reminded of Hugo Schuchardt's words: "Die Wissenschaft wäre nie vorgeschritten, hätte sie nicht vorgegriffen".

The main conclusions to be drawn from the present word-studies may be briefly summarized as follows: 1) A very considerable amount (say some 40 %) of the NIA. vocabulary is borrowed from Munda, either via Sanskrit (and Prakrit), or via Prakrit alone, or directly from Munda. 2) Wide-branched, and seemingly native, word-families of South Dravidian are of Proto-Munda origin. (The existence of isolate Munda words in separate Dravidian languages, as Telugu and the Northern Dravidian dialects, has never been questioned.) 3) In Vedic and later Sanskrit, the words adopted have often been Aryanized, resp. Sanskritized. The criteria applied by the Vedic language were of course most stringent: *d*, *t*, *ṇ* were not "rein-Arisch" and often became *d*, *t*, *n*; *l* was changed to *r*, and perhaps *b* was sometimes changed into *p* (on the analogy of Pkt. *b* = Vedic *p*), see *tūparā-*. The elimination of cerebrals is also found in later Sanskrit (as against Hi. *t* in younger borrowings), just as the substitution of *r* for Proto-Munda *ṇ*. 4) As the development of Munda has been slower than that of Aryan, the aspect of many modern Munda words does not apparently differ much from their Proto-Munda original. Hence NIA. words, directly borrowed from Munda, often reflect more faithfully their originals than the Sanskrit words do, cf., e.g., Hi. *kubaṛ*, *kubṛā*: Skr. *kubhra-* (S. *kubḍha*), Hi. *potā*: Skr. *pota-* "young of an animal", Hi. *piñṭh*: Skr. *pūṭa-* "buttock", etc. In such cases, the NIA. form of the word points to a more recent borrowing (cf. Nep. *tumbo* which cannot be derived from Skr. *tumba-*).

Besides the difficulties pertaining to the Austro-Asiatic prehistory of Munda there is another problem, still more difficult perhaps, which arises from the close interrelations between Mundas and Dravidians extending over at least 4000 years. Since the phonetical developments of both families of speech run strikingly parallel, and since the words which they have adopted from each other, may have come to be treated as native words at a very early date, phonology and morphology do not often afford sufficient criteria to determine the origin of a word or word-group. The problems resulting from this situation perhaps belong to the most complicated which the student of historical and comparative linguistics has to solve. I have not eschewed a discussion of these questions whenever this was essential,

<sup>9)</sup> I had to write these studies without the aid of many indispensable dictionaries. I particularly regret that those for Marathi (by Molesworth) and Prakrit (by Sheth) and the 'Encyclopaedia Mundarica' were inaccessible to me.

although the solutions here proposed must necessarily be provisional. See, e.g., *śuṇḍā-*, *khadga-*, *khora-*, *cipita-*, S. *topoṇḍ* (p. 92), and particularly p. 105 f. Somewhat different are the difficulties arising from the many Munda reborrowings from Aryan. For the purposes of the following studies this question is however of minor importance if the ultimate Munda origin of the words concerned is warranted by phonological or morphological characteristics.

This book necessarily deals only with the influence which Munda has exercised on the other linguistic families of India. This is, however, only one aspect of a wider problem. Many studies from different points of view will be needed before we can arrive at a right evaluation of the rôle which each of these families has played in the genesis of the Indian linguistic league. In view of the intensive interrelations between Dravidian, Munda and Aryan dating from pre-Vedic times even individual etymological questions will often have to be approached from a Pan-Indic point of view if their study is to be fruitful. It is hoped that this work may be helpful to arrive at this all-embracing view of the Indian languages, which is the final goal of these studies.

My sincere thanks are due to Mrs. B. M. Koch-Thomas, who has corrected the English text, to Mr. Alfred Master, who was kind enough to read part of the proof-sheets and to whom I am indebted for some useful suggestions and corrections, and to my pupil Mr. A. P. Kelder, who has undertaken the task of preparing the Index.

Nearly half a century has passed since Professor Uhlenbeck published his etymological dictionary of Sanskrit. Although much has since been done in this field, the majority of the very large number of words there labelled as "unexplained" still await explanation, and many explanations there given require reconsideration. May this little book, dedicated to my venerated *guru* on the occasion of his 80th birthday, show him that, although the progress made in these studies since 1899 is not perhaps spectacular, still it is hoped that the number of obscure words, even of those which have hitherto defied all attempts at explanation, will gradually be reduced.



## ABBREVIATIONS.

*Most of the abbreviations used in the present work do not require special notice. The following may be noted:*

Bhaduri = A Munda-English Dictionary by Manindra Bhushan Bhaduri, Calcutta University Press 1931.

Bloch = J. Bloch, La formation de la langue marathe, Paris 1919.

Bodding = P. O. Bodding, A Santal Dictionary, Oslo 1929—1932.

Bohtlingk (or pw.) = Otto Bohtlingk. Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg 1879—1889.

Campbell = A. Campbell, A Santali-English Dictionary, Pokhuria 1899 (2nd ed. A Santali-English and English-Santali Dictionary, ed. by R. M. Macphail, 1933).

Chatterji = Suniti Kumar Chatterji, The Origin and Development of the Bengali Language, Calcutta Univ. Press 1926.

Geiger = W. Geiger, Pali, Literatur und Sprache (Encyclopaedia of Indo-Aryan Research, vol. I, fasc. 7), Strassburg 1916.

Pischel = R. Pischel, Grammatik der Prakrit-Sprachen (Encyclopaedia I, 8), Strassburg 1900.

Rakhal Das Haldar = Babu R.D.H., An Introduction to the Mundari Language, Journ. As. Soc. Beng. vol. XL, part I, pp. 46—67 (Calcutta 1871).

Schmidt, Nachtr. = R. Schmidt, Nachtrage zum Sanskrit-Wörterbuch in kurzerer Fassung von Otto Bohtlingk, Leipzig 1928.

Schmidt, MKV. = W. Schmidt, Die Mon-Khmer-Völker, Ein Bindeglied zwischen Völkern Zentralasiens und Austronesiens, Brunswick 1906.

Turner = R. L. Turner, A Comparative and Etymological Dictionary of the Nepali Language, London 1931.

Uhlenbeck = C. C. Uhlenbeck, Kurzgefasstes etymologisches Wörterbuch der altindischen Sprache, Amsterdam 1898 1899.

Wackernagel = J. Wackernagel, Altindische Grammatik. Gottingen (I, 1896; II, 1, 1905; III, 1930).

Walde-Pokorny = Alois Walde, Vergleichendes Wörterbuch der indogermanischen Sprachen, herausgeg. und bearb. von Julius Pokorny, Berlin und Leipzig 1930.

*The Indian languages are denoted by the following symbols:*

Munda.	Aryan.	Dravidian:
Bh.	= Birhor.	Ass. = Assamese.
GB.	= Gadaba of Bastar.	Beng. = Bengali.
GV.	= id. of Vizegapatam.	Guj. = Gujarati.
J.	= Juang.	Hi. = Hindi.
K.	= Kurku.	Ksh.m. = Kashmari.
Kh.	= Kharia.	Kum. = Kumaoni.
Kw.	= Korwa.	Lhd. = Lahnda
M.	= Mundari.	Mar. = Marathi.
N.	= Nahali.	Or. = Oriya.
S.	= Santali.	Panj., Pj. = Panjabi
So.	= Sora (Savara)	Si. = Sindhi.
		Sgh. = Singhalese.



1. *arāla-* “crooked, bowed, curled (hair)”.

In common use since the Epics. As Pali *alāra*- shows, it stands for *\*arāla-*. The older form of the word occurs in *arāda-* “long-horned” (Maitr. S. 2, 5, 9, p. 59, 17) and in *arāditara-* “having very long horns” (S'at. Br. 4, 5, 5, 5). As for *arādyāu* Taitt. S. 5, 6, 21, 1, (*ucchritaśrṅga-* Sāy.), for which most authorities assume an adj. *arādyā-*, Tarapada Chowdhury, JBORS 17 (1931), 37, n. 2, explains it as a fem. dual of *arādī-*. The sense of these Vedic words is due to the fact that curved horns are usually long. Inversely, S. *daeka* “wide-spreading and very long with an upward turn at the end (buffalo's horns)” is a derivative from *du-ya* “tall”; cf. *laya* “having horns standing wide out” where the notion “curved” is not implied. Tarapada Chowdhury's inference that *arāda-*, as being contrasted with *tūparā-* “hornless”, must simply mean “horned” is not cogent. In the late Yaśastilaka *arāla-* is incidentally used in the sense “long” (*arālakālam*, comm.: *pracurakālaparyantam*, see Schmidt, Nachtr.), which must be an imitation of the Vedic usage.

Cf. S. *ladea*, *laṛea* “crooked, bent, slanting (tree, stick)”, *laḍe* “slanting, leaning to one side”, M. *laṛeā* “crooked, bent”, *leḍhā*, id., *lidu* “to bend” (for *\*lidu*, cf. S. *liṛwā* “to bend over, backwards or downwards” from *\*lidu-a*; *leṛwa* *laṛve*, *leṛwak'* “to incline to one side, reel”); S. *laṛa* “having horns bending down forwards, having the comb hanging down on one side”, M. *leṛā* “curved (said of horns of animals)”. So far as I know, variants with initial *r* or *ḍ* do not exist; so we are led to assume a root *la-ḍa*. But the Vedic language tends to eliminate in the Proto-Munda loan-words such sounds as are considered characteristic of Prakrit and the vulgar forms of speech, cf. Ved. *udumbára-* for *udumbara-*, *daṇḍá-* for *\*daṇḍa-*. In the same way *\*a-lāda-* (and *\*a-lādiya-*: S. *ladea*?) may have been changed into *arāda-*. If so, Pali *alāra-* must be due to metathesis (although Lüders, Philologia Indica 560, for reasons which he did not mention, held this to be the older form of the word).

If, however, *arāda-* is a Proto-Munda word we may further connect with it *arāṭaki-*, which occurs in Ath. S. 4, 37, 6

*ajaśṛṅgy* *arāṭaki* *tikṣṇaśrṅgi* *vy* *ṛṣatu*.

The Paippalāda variant *ajaśṛṅgi* *rāṭakām*, *ajaśśṛṅgi* *rāṭaky* (cf. Le Roy Carr Barret, JAOS 48, p. 42) is obviously worthless. Whitney's translation “let the goat-horned *arāṭaki*, the sharp-horned, push out” is based on the supposition that *arāṭaki* is a specific name of a herb, whereas the commentator takes it as an epithet (though from his nonsensical interpretation it is evident that he did not know its meaning).

In the later language *ajaśṛṅgī* is the name of the *Odina pinnata*. Since in

v. 2 of our hymn it occurs in the vocative in an address to the plant, we must assume that it had already become a specific name as early as the Vedic period. Accordingly *arātakī* is probably to be taken as an adjectival epithet (see Add.). Now the *ajaśṛṅgi* is also called *viśāṇin-*, *viśāṇikā-*, *meśāśṛṅgi-* on account of the shape of the fruit (see Whitney's and Lanman's notes on v. 2). For the same reason it is obviously called here "the curved one" or "the curved horn". An etymological connexion with *arāla-* had already been supposed by BR. The word is of particular interest in that it shows the unvoicing of medial sonants to date back to the Sāṁhitā-period. A different explanation has been given by Tarapada Chowdhury, op. c., p. 36 ff., who derives *arāta-* from *arā-* "spokes", *ala-* "sting of the scorpion (or, of an insect in general)", *ārā-* "awl", etc., all denoting something pointed. But derivation from Aryan words by means of *-ta-* (which has hardly been cerebralized through the influence of the neighbouring *r-* sound) is only met with in later periods of the language. As for *ala-* (*ada-!*) see Lüders, *Philologia Indica* 430; *ārā-* is generally connected with Old High German *āla* and has *r* from IE. *l*.

## 2. *a r g a d a -* "obstacle; class. bolt, bar".

Since S'at. Br. *sārgaḍa-* (Kāṇva rec. *sārgala-*), see Wackernagel, Altind. Gramm. I, 221 f. (who writes *argadā-*). The connexion with Old Engl. *reced*, Old Saxon *rakud* "house, palace, temple" (see Uhlenbeck, Walde-Pokorny I, 81) is unacceptable both on account of the semantic difference and because of the suffix *-da-* which we should then have to assume for a Vedic word. This also excludes a connexion with Ved. *ṛksálā-* (*ṛcchára-*, *accharā-*, *acchálā-*, *atsárā-*) "fetter". The original meaning of the word (which, in the later language, denotes the wooden pin of a door, cf. S'āṅkh. Ār. 2, 16 *argaleśīke* "the pin and bar of the door of a cow-pen") must have been "hindrance, impediment", cf. Beng. *āgal* "restraint" (: *āgaṛ* "hurdle"). Skr. lex. *gaḍa-*, *gandaka-* "obstacle" (*antarāyāḥ*), and buddh. Skr. *nirgaḍa-* "without impediment, blameless" argue in favour of an analysis *ar*  $\div$  *gaḍa-*. Cf. Pa. *ghaṭīyati* "is obstructed" (*ghaṭikā-* "a bolt"? See Kern, *Toevoegselen*, 1, 130; otherwise PTS Dict.).

The root *gaḍ-* is actually met with in the following Santali words: *gaṛ* "to detain, restrain, beset, keep", *guḍ* "to beset, detain, restrain", *gur* "to restrain, deprive of freedom", perhaps also *gaṇḍ* "a cross-ridge", *gaṇḍ gaṇḍ* "across, transversely", *gaṇḍe* "across, athwart, transverse, at right angles" (cf. Ho *gāṇḍi* "obstruction, obstacle"), *gaṇade*, *gaṇade* "the cross-bars of a bedstead, the two short bars of a door-frame, etc. "(derivative from *\*gade?*), *akōṭ* "hindrance, obstruction, obstacle, to check, stop, detain, etc." (possibly influenced by *atōk*, id., from *da-ka*). Cf. So. *īnād* "to close (door)"?

The assumption of a root word *\*gada* is supported by Nep. *ghārō* "bar, rod, pole, cross-beam, ridge-pole", *tagārō*, *taghārō* "bar, bolt" (wrongly

Turner s.v.), perhaps also Beng. *tāgad* “to bind the feet”, which has been Sanskritized as *tryaṅkaṭa-*, *tryaṅgaṭa-*, m. “Ein Schulterjoch mit drei von jedem Ende herabhängenden Stricken zum Tragen von Lasten” (see Chatterji 887). Grierson, Bihar Peasant Life § 1250, mentions (besides *āgal*, *āgar*, *agrī*, the general names for a wooden bar used for fastening the door) the following local terms: *gharkā* “a kind of bolt” (in South Munger), *hurkā* “the bolt of the lock”, and *aṛkhaṛ* “the spar that supports the screen or hurdle used for a door” (South-East Bihar). The first of these words apparently presupposes *\*gar-ak* < *\*gad-ak*, cf. Beng. *khiṛkī* “window, back-door” (< Pkt. *khadakkī-*, Bloch 319, Chatterji 498). As for the second word (cf. Hi. *huruk*, *hurkā* “bar or bolt of a door”, Beng. *hurkā*, id., Sanskritized *huḍukka-*, m., id., in the *S'abdaratnāvalī*), it is clearly a Munda loanword, as S. *hurkā* “a wooden bar for a door, a shackle, gyve (on the leg of buffaloes), to bar, to shut with a bar” is a derivative from S. *hura* = *hāṛi* “to shackle, gyve, to fetter, put in the stocks, chain (the feet), detain”. It presupposes an original *\*guḍ-uk*, parallel to *\*gad-ak*. In S. *hurkāṛ* “the wooden bar or bolt (of a door), to shut with a bar” two dialectal variants of the same word are combined to form an “echo-word” (which is a very common phenomenon in Santali), unless *hurkāṛ* has been extended with *-ṛ*, and has then been interpreted as an echo-word. S. *karhaṛ* “a kind of gate with movable bars (at the entrance to cattle-sheds)” may be explained in the same way. The third word, viz. *aṛkhaṛ* “the spar that supports the door inside”, may be identified with S. *āṛgara* “a cattle-pound, prison, difficulty” (whence Beng. *āṛgara* “stables”, which Chatterji 497 records among words of prob. *deśi* origin) on the supposition that the original meaning is “*vraja-*”. Probably *aṛ-* stands for *\*haṛ-* < *kaṛ-* < *gar-* (cf. s.v. *ākula-*); it thus coincides with the Dravidian root *ad-*, *aṛ-* “to obstruct” (cf. Hi. *aṛ* “obstruction, bar”, *āṛnā* “to stop”, etc., Pashto *āṛ* “hindrance”, see Turner, BSOS 5, 123, Chatterji 497, Burrow, Transactions Philol. Soc. 1945, 79 f.).

It might seem plausible to regard Skr. *argaḍa-* as an earlier reflex of the same Proto-Munda word, which now has become *āṛgara* in Munda, and has again been borrowed into Aryan as *aṛkhaṛ* and *āṛgara*. There is however another possibility, viz. that *ar-* is the well-known variant of the prefix *a-* (cf. *kar-* : *ka-*, *śar-* : *śa-*, etc.), which is found, e.g., in *arbuda-* (see s.v. *piccha-*). Our materials do not allow us to decide this question. Note also Skr. lex. *varkuṭa-*, m. “pin, bolt”, which Wilson quotes from a lexic. work.

In conclusion we may observe that S. *hurkā* denotes both a bar and a gyve. Hence *nigada-*, n. “chain for the feet, fetter”, cannot well be separated from *argaḍa-*. On the other hand, it would seem to belong to the affiliation of *śṛṅkhalā-* “chain, fetter”, which suggests an original meaning “to bind” rather than “to detain, bar, gyve”. If these two word-families

are ultimately identical, Toda *tagārs* "chain" would be interesting on account of Nep. *tagāro* "bolt". See s.v. *śrīkhalā-*<sup>1)</sup>.

3. *ā k u l a -* "confounded, confused, agitated, anxious, overburdened with, full of".

This word is still unexplained. The Pet. Dict. tentatively suggested some connexion with *kirati*, but Hindi *kulkulī* "restlessness" seems rather to point to Munda origin. On the other hand, Tam. *maṇikulam* "cloudiness, murkiness; perturbation, confusion of mind" looks like a Munda loan-word which is derived from the same root<sup>2)</sup>. The question arises, then, whether Pkt. *maūlī* "disturbance or upsetting of the heart" (*hṛdayarasocchalanam*, Deśin. 6, 115) is derived from *\*makulī* (with the same prefix as is contained in the Tamil word). In addition, Skr. *kalila-* "covered with, full of; confusion, chaos" may be connected with these words.

The common meaning of all these words is "confusion, agitation" which reminds us of So. *kalkāl* "difficult, agitated". In Santali there are a great many words derived from *gad* (*gal*, *kal*, *hal*, *al*) which convey the sense "confused, disorderly", cf. *gad bad* "confusion, disorder, confused, mixed", *gadbaḍao* "to put into disorder or confusion, make a mess of", *gadbe saḍbe* "in disorder, to muddle, confuse", *gad budī*, *gad bod* "to confuse, come to no conclusion", *gadœ saḍœ* "mixed, mingled, confused, to mix", *gadui saḍui*, id., *gul gulau* "to make a disturbance, commotion, confusion", *gul gul* "disturbed, hurly-burly", *gul mal* "noise, tumult, uproar, disturbance, confusion", *gul malao* "to disturb, disarrange", *galoc' saloc'*, *galuc' saluc'*, *gəlui salui* "confusedly", *kalok' baṭok'* "restlessly, uneasily, to be restless", *laṭ khaṛao* "to be in a hurry, restless, eager", *hal bal* "restless, turbulent, troublesome, meddlesome", *halo balo*, id.<sup>3)</sup>, *hul mal* "disturbance, riot, uproar, tumult, to make do.", *ulmal* "confusedly, to perplex, confuse", *ulmalao* "to disorder, confuse, stir up, bring into commotion", *alat' olot'* "bewildered, abashed, to confuse, bewilder", *alat' bakat'* "to confuse, bewilder, nonplus", etc.<sup>4)</sup>.

Several of the words quoted above are "echo-words" composed of derivatives from *gad* and *baḍ* (*bal*, *mal*). They have also been adopted

<sup>1)</sup> Note Nep. *pagāro* "rope, tether", which Turner derives from *\*pragrahada-*. The Munda evidence now available however hardly supports its derivation from *ga-ḍa* (but cf. Beng. *tāgad* "to bind the feet"). Its etymology must be left undecided.

<sup>2)</sup> Not certain, cf. Tam. *maṇikul* "cloud" and *maiya-* "to become dim, to be perplexed".

<sup>3)</sup> In *kalo balo* "to become loquacious, to get tipsy, talk incoherently" there is contamination with *gal* "talkative". M. *ukul-bukul* "to be uneasy and anxious" is ambiguous, cf. S. *ikil sikil*, *ikiṛ sikiṛ*, *ikiṭ' sikiṭ'* "restless, troublesome" (root *ak-* or blending? See below). S. *bokol bokol*, *boghōl boghōl*, *bekel bekel*, *bikol bokol* "muddy, turbid" are prob. unrelated (cf. Pkt. *bahalam*). Is the meaning of Skr. *vikala-* "depressed, sad, unwell", Hi. *bikal* "restless, uneasy, troubled" due to contamination with a Proto-Munda word?

<sup>4)</sup> Cf. Pkt. *halabola-*, m. "confused noise" (*kalakalah*, Deśin. 8, 64).

by some NIA. languages, cf. Nep. *alamalla* “perplexed, troubled, perplexity, trouble”, *almal* “delay, confusion, perplexity”, *almalinu* “to be confused, puzzled, detained”, *ulmāl* “confusion, chaos”, *hulhāl*, *hul*, *hullaṛ* “riot, disturbance”, *gulmāl*, *golmāl*, *gulmul* “tumult, uproar”, Hi. *halbal* “tumult, commotion, confusion” (also *halphal*), *haṛbaṛī*, “id., uproar, mutiny”, *haṛbaṛānā* “to be agitated”, *khalbal* “confusion, commotion, agitation, tumult”, *kharb(h)ar*, *khaṛbaṛ*, id., *khalbalānā* (*khadbadānā*) “to boil, bubble, be agitated, be in a state of commotion” (see Bloch 317). Cf. S. *gar baṛ* = *gaḍ baḍ* “confusion, disorder, etc.”. More complicated is the origin of Hi. *ghabṛānā* “to be confused, perplexed, agitated”, *ghābar*, *ghābrā* “confused” (by the side of *garbaṛ* “confusion, disorder, tumult”, *garbaṛānā* “to be confused”). Turner (s.v. *ghabṛānu*) derives them from \**ghabb(h)ara-*. This may represent Skr. \**gharbhara-* (from Proto-Munda *garbaṛ*), but perhaps we have to do with a contamination of roots, which is peculiar to Munda (see s.vv. *kubja-* and *tumula-*), cf. S. *gabāḍ*, *gabḍhao* “to be mixed up with”, *gabāṛ* “mixed, impure”, from *gab-* (*gabuc'* *sabuc'* “to mix up, make a mess of, confuse”, *gabao* “to make water muddy”) but influenced by *gadbaḍ*<sup>5</sup>).

In some of the derivatives from *gaḍ-* the sense of “confusion” has developed to that of “tumult, uproar”. The question thus arises whether Skr. *kalaha-* “strife, quarrel” belongs to this group of words. The Tamil Lexicon gives for *kalakam* the following meanings: “strife, quarrel, wrangle, altercation, uproar, tumult, insurrection, revolt, rebellion, etc.”. In an early publication (in ZII 8, 241) I have connected it with Greek *κόλαφος* “box on the ear”, and W. Schulze, KZ. 45, 288, n. 1, similarly derived it, with some reserve, from \**kaladha-* and compared Latvian *kilda*. A more profound study of non-Aryan languages drew my attention to other possible explanations. It is tempting to compare Tam. *kala-* “to mix, blend, compound”, *kalakku-* “to confuse, nonplus”, *kalaṅku-* “to be stirred up, agitated, to be confused”, *kalatai* “confusion, tumult, turmoil”, *kallal*, *kalal* “disturbance, confusion, tumult”, Tel. *kalarigu-* “to be in trouble, grief, disorder or confusion”, *kalancu-* “to put in agitation, make turbid, embarrass”, *kalata* “trouble, perplexity, dispute, squabble”, *kalaka* “trouble, perturbation, foulness, sin”, *kalacu-* “to trouble, disconcert, disorder”, etc. Their native Dravidian character is, it seems, beyond doubt<sup>6</sup>). If however

<sup>5</sup>) Among the meanings of Hi. *bigaṛ* we find “disorder, disarrangement, disturbance, confusion, rebellion, revolt, mutiny” and for *bigaṛānā* Platts gives also “to get out of order, be disordered, tossed, disarranged, to quarrel, rebel, revolt”. Cf. Hi. *agaṛ bagaṛ* “confusion, medley, mess, mixed, confused”, *igar digaṛ* “disordered, disarranged, spoiled, injured” (: S. *agaṛ bagar*, *agaṛ bigaṛ*, *agaṛ digaṛ*). The question arises whether *bigaṛ-*, *bagaṛ* is also a derivative from *gaḍ-*; if so, S. *sigic' bigic'* “disordered, disarranged” must be a secondary alteration of *sigiṛ bigiṛ* “in confusion” (as is often the case with jingles). Contamination of form and meaning plays an important part in such expressions.

<sup>6</sup>) Tel. *galibili* “disorder, confusion” (*gal* + *bal!*) and *galagincu-* “to stir, mix, mingle, confuse” must however be Munda loanwords as the Dravidian root seems to have an ancient *k* (Kann. *kalasu*, Tulu *kala* etc.).

Skr. *kalaha-* were a Dravidian loan, the *h* would point to Kannada, where intervocalic *-pp-* has become *h* (via *-p-*) about 1000 A. D. (the earliest instances of *h* occurring in 1004, see A. N. Narasimhia, BSOS 8, 674). Since *kalahin-* is attested as early as the Chānd. Upan. and the Gṛhya-Sūtras (Āśv. GS., Jaim. GS.) this explanation is apparently excluded. (After this had been written I found that Burrow, BSOAS 11, 133, n. 1, actually derives *kalaha-* from this Dravidian root, without explaining, however, the origin of Skr. *h*). For the same reason *-ha-* cannot be explained as a Prakritism<sup>7)</sup>. On the other hand, *-ha-* is a very common suffix in Santali, and most of the Sanskrit and Prakrit words which contain this formative element are likely to be Proto-Munda loanwords (cf. *lađaha-*). Hence, like Mar. *kal*, Nep. *kal* "quarrel", *kalaha-* is probably to be connected with *kalila-* and *ākula-*. Note S. *goñdogol* "tumult, uproar, hubbub, quarrel" (Beng. id.), which is an "echo-word" composed of two different derivatives from *ga-đa* (as is very often the case in Santali), and Kh. *kole* "to quarrel". On the other hand, Pkt. *halahala-*, n. "tumult, curiosity" (*tumulah kautukam ca*, Desīn. 8, 74) and Mar. *halhāl* "restlessness" (Bloch 428) are no "echo-words" in the proper sense of the word, as the two components are not (or only slightly) different. Like Skr. *kolāhala-*, m. "confused cry, uproar" (< Proto-Munda \**kola hala*), they corroborate our explanation of *kalaha-*.

#### 4. *āṭopā-*, m. "puffing up, pride, self-conceit".

1. The meaning "puffing up, flatulency" since Mhbh., Suśr. (cf. *phaṭāṭopa-* Pañcat.); the meaning "pride" since Mṛcch. The primary sense is "swelling" ("Aufbauschung, Anschwellung", Pet. Dict.), cf. Nep. *tup-pinu* "to be puffed up with pride" (contaminated with *tuppinu* "to grow to a top", *tuppo* "top"). Since Hi. *tipor* "vaunting, boasting", *tippas* "conceit, pride, haughtiness, arrogance" (Nep. *tipor* "pride, conceit, self-glorification", etc.) point to a non-Aryan origin, it is possible that *śopha-*, m. "tumor, sore" (Suśr., Kathās.) should be separated from *śotha-*, m. "swelling, tumefaction" (Suśr., Caraka), with which it is generally connected on the supposition of a common derivation from *śū-* "to be swollen".

Āṭopa-, whose initial vowel may be a Proto-Munda prefix (cf. *a-ñiganā-*, *ā-ndolayati*), is a derivative from the root *đa-wa* or *đa-ba* "globular, thick, swollen", derivatives of which are enumerated s.vv. *udumbāra-*, *đimb(h)a-*, and *dāđima-*. Cf. especially S. *ṭub* *ṭubu* "distended (stomach), visibly pregnant", *đum* *đum* "having a swollen, protruding stomach", *đumkā* "roundish" and *dhomok* "haughtiness, arrogance, conceit, pride". This explanation is supported by such variants as Hi. *đimbh* "pride, vanity, affectation", Tam. *tempu* "physical strength, daring, bravery, arrogance,

<sup>7)</sup> For the few Pkt. instances (*puttaha-*, etc.) see Pischel § 206 and A. Master, BSOAS 11, 299.

pride, energy" <sup>8)</sup> (: *timili*, *timmali* "a stout, strong woman"), *tampam*, *itampam* "pomposity, ostentation", Kann. *qabbu*, *qamb(h)a*, *dambha*, id. (: *dubba* "a man with a large belly, a very stout man", *doppa* "thickness", *dappa* "thickness, stoutness, coarseness"). Hi. *dambh* "deceit, trickery feigning, hypocrisy, pride, haughtiness, arrogance" (cf. *dambhi* "deceitful, hypocritical, proud, arrogant", Nep. *dambhi* "proud") seems accordingly to be a contamination of Skr. *dambha-* "deceit, fraud, hypocrisy" and a Proto-Munda word. A confirmation of this conclusion is provided by Mar. *jambha* = Tam. *jampam* "affectation, overweening pride, pomp, ostentation" (Tel. *jambamu*, Kann. *jamba*, *jambha*) and, on the other hand, by Hi. *ti-p-ṭāp* "ornament, decoration, pomp, show, ostentation, splendour, magnificence", *ti-m-ṭām* "dress, show, ostentation" (: *thamṭā* "thick, corpulent", *dhappū* "bulky, fat, corpulent", Nep. *qhabbu*, etc.), *dhām* "(noise, bustle, tumult), display, parade, pomp, ado", *dhūm-dhām*, id., Nep. *ṭham-ṭham* "strutting, arrogance, display, smartness of appearance", *ṭām-ṭūm* "display, ostentation, appearances", Mar. *ṭām-ṭūm* "display", *tām* "proud swelling", *tamṇē* "to bluster", Beng. *tam* "pride", Nep. *tamak* "conceit, pride, haughtiness" (cf. S. *dhomok!*). In view of these words Pkt. *maḍapphara-*, m. "pride" (*garvah*, Deśin. 6, 120) and *malampia-* "proud, haughty" (*garvī*, Deśin. 6, 121) may possibly be derived from the same root (prefix *ma-?*). Cf. also Skr. lex. *heramba-* "ein auf seinen Heldenmut pochender Mann" (Hemac., Med.; for prefix *he-* see p. 66) and Hi. *hamew* "vanity, arrogance, pride" (with *h* < *d h?*).

2. A serious difficulty arises from the fact that many words are contaminations of two or more different words. Skr. *āḍambara-*, m. is particularly difficult for this reason. It is partly a synonym of *āṭopa-*, but it has been fused (like Hi. *dhūm*) with a word meaning "noise" (hence the inexact rendering "lärmvolles Benehmen, Wortschwall", etc. in the Pet. Dict.). The commentaries regard both words as synonymous, e.g., Yaśastil. 1, 175, 1 *kalarāṇatkāñčīlayāḍambaram* (: comm. *āṭopah*), Varadāmbikāparinayacampū 52, 8, where the modern comm. renders *āṭopah* by *āḍambaraḥ*. Cf. Tam. *āṭamparam* "pomp and show, ostentation", Tel. *āḍambaramu* "pomp, grandeur, vain display, abortive arrogance", Kann. *āḍambara* "ostentation, display, pomp, pride", Hi. *āḍambar* "noise and bustle, arrogance, pride, ostentation", etc. A similar meaning is sometimes found in the Skr. literature, e.g. Bhāminī-Vilāsa 1, 3 *Dhātah kīm nu vidhau vidhātum ucito dhārādharāḍambarah* "en un tel moment convient-il, ô Créateur! que le nuage déploie tout cet appareil contre la lune" (Bergaigne), 1, 113 *nirguṇo śobhate naiva vipulāḍambaro 'pi nā* "Quand

<sup>8)</sup> These meanings recall Skr. *darpa-*, m. "extravagance, petulance, temerity, arrogance" (and, no doubt, *Kandarpa-*, m. "love, god of love"). It cannot yet be decided whether these words represent \**da-r-ba* (cf. *carpaṭa-*, Pashto *drabəl*, from \**da-wa* "to press down", p. 58 and cf. Turner s.v. *dapkānu*).

il est sans vertus, l'homme ne brille pas (d'un éclat solide), quelque appareil pompeux qu'il déploie"; Gopālakeli 53, 4—5

*nirviṣṭā (?) girinirjharā ravisarit tīrāvaṭāḍambarā<sup>9)</sup>  
dhvāntakrāntatamālakānanabhuvo jhili ravālīśayāḥ,*

and 60, 5 *pītāmbarāḍambarāḥ*, which Caland leaves unexplained in the index (on p. 16 he tentatively translates "in geel gewaad gekleed (?)"). Cf. the similar expression *pravilasatpītāṁśuka-* (65, 6), and e.g. *bhūṣitāṁ pītavāsasā* Brahmavaiv. Pur. 4, 20, 33. More than a century ago, indeed, Troyer, in his edition of the *Rājataraṅgiṇī*, vol. I, p. 419 (1840), added the meaning „vêtement, ornement“ to those provided by Wilson and translated *nirāḍambarasundara-* as "beau sans ornement" (Rājat. 2, 125). His authorities were the pandits of Calcutta. The Pet. Dict. however quotes this passage in illustration of the meaning "lärmvolles Benehmen, Posaunen" (vol. V, 1095). However that may be, *āḍambara-* and *ḍambara-* are more than once combined with words for "dress", e.g. *Kathās.* 71, 130 *sākṣasūtrājinaṭāṁ tāpasi'veṣadambaram* (*vidhāya* ... *sā*), which rather means "imposing dress" than "Gewirre, Menge, Masse" (Pet. Dict. V, 1456); *Vikramāñkadevac.* 3, 76 *luṇṭākaluptanikhalāṁbarāḍambarāñāṁ ... purāṇīganānāṁ* (of Kāñcī, after the plundering).

With *Harṣacar.* 98, 1. 4 from the bottom (ed. Bombay 1897) *priyakathā eva subhagāḥ karṇālāmīkārā, āḍambarāḥ kuṇḍalādīḥ* "the talk of their dear ones forms happy ear-ornaments; rings and the like are but affectation" (Cowell-Thomas) may be compared *Bṛhatkathāmañjarī* 18, 14 *phalaṁ rājyataror etac, cheṣam āḍambarāṁ śriyah.* Thomas, JRAS 1899, 509, suggests a meaning "anointing of body" for *Harṣac.* 229, 15, and records *ḍambara-* "bombastic tone" (sl. 17). A similar contamination of the sense "bombast, pomp" and "dull sound" is suggested by Somadevasūri's own commentary on *Yaśastil.* I, 98, 1 *madhukarakuṭumbinīnikurambāḍambara-*, viz. *āḍambareṇa: āṭopata�ā śabdagarjītayā vā.* But the implication of "sound" is absent in, e.g., *Bhāratamañj.* 13, 962 *ahimsā paramo dharmāḥ, kratuś cādravyaḍambarāḥ* (display of unsuitable things), 3, 227 *adraवyāḍambaro yajñas*, 3, 610 *dravīnāḍambarāvāpyāñ<sup>10)</sup> jñātvā pāpamayān kratūn / sarvayajñaphalam tīrtham dhīmān ko vā na sevate? The meaning "splendour"<sup>11)</sup> is found, e.g., *Varadāmbikāparīṇaya* 28, 6—7 *-govṛnda-vadana - nisyandamāna - romantha - bindusandoha - tārakitāmbarāḍambara-vidambana-catura-śādvaladeśān.* The *Vikramāñkadevacarita* has as a rule*

<sup>9)</sup> Caland mistook *ḍ* for an *avagraha* owing to their close resemblance in the Leyden MS. and read *ravisarīnīrāvaṭāmbarā*, which is against the metre. Since *nn* and *tt* are equally possible, I take it to mean "the water of the Yamunā (*ravisarit* = *tapanasutā, tapanaduhitā*) is now so low (on account of the heat) as to show the holes of the banks". For *nirviṣṭā* the MS. reads *nirddistā*.

<sup>10)</sup> This is obviously the correct reading for *āvāpyā* of the *Kāvyamālā* edition.

<sup>11)</sup> See further Pet. Dict. VII, 1747, Böhtl. I, 283 ("Pracht, Schönheit").

the variant *ḍambara-*, e.g., 1, 47 *prakoṣṭhapṛṣṭhasphurad-indranīlaratnā-valī-kaṇkaṇaḍambareṇa*, 2, 71 *mahāṛhāṇāṁ pratibimbaḍambaraiḥ prāṇyamāneva*, 17, 21 *vitānaratnapratibimbaḍambarair vibhānti yat-prāṇgaṇasīmni lāsikāḥ*. In 13, 78 *nitambāḍambara-* the meaning may be somewhat similar to that of *āṭopa-* (the commentaries often render by *vistārah*). I do not hazard to decide whether (*ā*)*ḍambara-* “*prapañcaḥ*” is identical with this word. See Pet. Dict. V, 1456 (“Gewirre, Menge, Masse”) and cf. Rāghavapāṇḍav. 12, 17; 4, 37, and 8, 54 *sasambhramocchalitapayodhiḍambara-* (the comm. renders everywhere “*prapañcaḥ*”) <sup>12</sup>), Vikram. 9, 126 *ucchalacchīkaraḍambara-*, 12, 50 *pradarśayantīva tuṣāravarsam visātiṇā śīkaraḍambareṇa*, 13, 13 *grīṣmamahoṣmaḍambare* *dine*, Haracaritacintāmaṇi 9, 239 *sarvāṅganetragāḍhāsraḍambaram*.

The wide range of meanings of *āḍambara-* “pomp, ostentation” and its contamination with homonyms renders the interpretation of several passages difficult. Thus, when S’aktideva, emerging from the lake, does not see the town of the Vidhyādharaś, he says *aho kim etad āścarya-māyāḍambarajṛmbhitam* (Kathās. 26, 89). Böhtlingk first took it to mean “Gewirre” (1868) but later he changed this into “Riesenmässigkeit, das Non-plus ultra, die Krone von” (1879). A somewhat similar use of the word occurs in 107, 5 *devāvīrbhāvaḍambaram kṛtvā*, where I would suggest to translate “the miracle of the manifestation of the god” <sup>13</sup>). The same acceptation seems possible in the first passage <sup>14</sup>). This rendering, which, for the rest, does not differ very much from Böhtlingk’s, is supported by Skr. *ḍāmara-* “extraordinary, amazing; m. amazement, admiration” (Mālatīm., Gītagov.), lex. *ḍamaru-* “amazement, surprise” (Trik.), and by Hi. *ācambā*, *ācambhā* “wonder, marvel, astonishment, amazement” (Nep. *acamba*, *acambha*, *acamma*, id., etc.), which obviously represents a dialectal variant of *ḍamb-* and confirms our supposition that *ā-* is a Proto-Munda prefix. Skr. *camatkāra-*, m. “astonishment, amazement, surprise, wonder” (and, no doubt, “embellishment, ornament”, cf. Gopālakelicandrikā 44, 27.29; 48, 21) <sup>15</sup>) bears the same relation to *ācambā* as *ḍāmara-* does

<sup>12</sup>) The exact meaning in the last passage, however is rather “noise”, cf. Vikram. 15, 36 *nikāṭasthitameghaḍambarair suracāpair iva*.

<sup>13</sup>) The translation of Tawney-Penzer, vol. VIII, p. 43 has “the delusion of the appearance of the god”. Speyer. Studies about the Kathāsāntīsāra 80, quotes this passage in support of the reading *ḍambara-* in 100, 44 *jaya nijatāṇḍavaḍambaramardabharanyañ-citena bhuvanena . . . . prāṇyamāna . . . . gajavadana*, but the context rather points to a different word (“drone, din”; otherwise Tawney-Penzer VII, 131: “the crushing weight of thy *tumultuous* dance”). Different, again, is Bhāratamaṇi. 3, 312 *Valatkailāśaśubhrāya tāṇḍavāḍambarasprśc*, where *āḍambara-* denotes the *ḍamaru* (see Gopinath Rao, Elements of Hindu Iconography II, 1, 137, 193, etc.); as a matter of fact, the *āḍambara-* is according to Nīlakanṭha (ad Mhbh. 7, 82, 4) a *ksudrapaṭahāḥ*. See further s.v. *dundubhi-*.

<sup>14</sup>) “Alas! what is this great display of marvellous delusion?” (Tawney-Penzer II, 224).

<sup>15</sup>) Cf. Tam. *camatkāram* “cleverness, skill in speaking, poetic charm, aspect, manifestation”, Tel. *camatkāramu* “skill, adroitness, ingenuity, wit, a prank or manoeuvre, curiosity, rarity, refinement”, Kann. *camatkāra* “astonishment, surprise, a show, spectacle, a wonder, cleverness, skilfulness, quickness”.

to *ḍambara-* (Proto-Munda nasalization, resp. prenasalization). Now it is interesting to note that in Hindi the Skr. loanword means, not only "surprise, astonishment, amazement", but also "show, pomp, grandeur, splendour" (cf. Platts s.v. *camatkār*); likewise Nep. *camatkār* means "brilliance, splendour, grandeur". This fact, though rather baffling, tends to show that all these words are derived from the same root (cf. Greek *ἄγαμαι* : *ἄγαν* : *μέγας*?).

3. The original sense of Skr. *ḍamara-*, m. "riot, tumult" (Var. BS.), *ḍimba-*, "affray, tumult, danger, distress" (Mhbh. Manu) is rather "confusion" than "blow". The lexicographers render *ḍimba-* by *viplavah*. I presume, therefore, that it is to be separated from Nep. *ḍimbā*, *ḍimma* "blow, slap" (Turner s.v.), which belongs to the affiliation of Skr. *capeṭā-*, and that it is connected with the first component of S. *ḍamadol* "confusion, disorder, uproar, disturbance, tumult; restless, confused, distressed". Beng. *ḍāmādol* "tumult" is according to Chatterji 495 of *desī* origin, and the same may be true of Hi. *ḍāmādol*, *ḍāwāḍol* "unsettled, uneasy, restless, distressed (in mind)". Its type of formation strongly suggests a Munda origin (though the Santali word may possibly be a reborrowing) <sup>16</sup>). The meaning of Nep. *ḍāmā-dol*, viz. "shaky, not firm, unsteady, unsettled", may have been influenced (through popular etymology) by *bhuī-dol* "earthquake". For the true cognates of *-dol*, see s.v. *tumula-*.

### 5. *āpiḍa-*, m. "crown, garland".

Since Mhbh., Rām. According to Cappeller (Skr. Engl. Dict. s.v.) "lit. head-presser", which probably is the common view. As a matter of fact, *āpiḍa-* is once used in the sense of "pressure, squeeze" instead of *āpiḍana-* (*galāpiḍa-*, Suśr.) <sup>17</sup>). But the other word was employed in a wider sense, which cannot easily be connected with *pīḍ-* "to press". Pischel § 122 gives its meaning as "Kranze, Haarflechte", which is confirmed by Pkt. *āmela-*, *āmela-*, *āmoḍa-*, *moḍa-*, m. <sup>18</sup>) "mass of twisted hair" (*jūṭah*, Desīn. 1, 62; 6, 117). The commentary on 1, 62, it is true, only identifies *āmela-* "head-ornament" (*śekharah*) with Skr. *āpiḍa-*, in contradistinction to the word with the meaning "*jūṭah*", which it regards as a *desī*-word. As for *āmela-*, Pischel § 122 traces its derivation from *\*āpiḍya-* (> *\*āpiḍḍa-*, *\*āpedḍa-*, *\*āpeda-*), cf. Geiger § 11. Hemacandra records an interesting variant *āveda-*, which recurs in Pa. *āvela-* "1) turning round, swinging, diffusion, radiation, protuberance (with reference to the rays of the Buddha). 2) a garland or other ornament slung round and worn over the head". Rhys Davids and Stede derive this from *ā-vest-* (with which

<sup>16</sup>) See s.v. *tumula-*.

<sup>17</sup>) Mhbh. 3, 64, 102 B. (= Nala 12, 102 in the longer recension) *taruśrestham aśokam ... pallavāpiḍitam* means no doubt "crowned with twigs" (*pallavair bhūṣitam Nil.*). Thus rightly Böhtlingk (Caland, Sāvitri und Nala 124: "dicht bedeckt", from *pīḍ-*).

<sup>18</sup>) See Pischel § 238.

*āmela-* is likewise connected). The Pali word certainly presents some difficulties as it is possible that in its first sense it belongs to *āvelita-* "turned round, wound, curved" (root *vel-*, *vell-*). However that may be, there can be no doubt that in its second meaning it is identical with Pkt *āveda-*, *āmela-* and Skr. *āpīda-*.

If, then, these words denote both a garland and a braid of hair, their original meaning is likely to have been "plaiting". This reminds of Hi. *bīdī* "the hair twisted or plaited behind, braided hair", which must be a Munda word on account of its dialectal variants *mēdī*, *mīdī*, id. (with nasalization of *b*). Cf. also Hi. *bīdā* "bundle, roll, twist of grass", *bīd*, *birā* "big bundle, load", *benṭā* "a turban" = Hi. Nep. *phetā*, id. The Munda origin of these words cannot, indeed, be questioned, cf. S. *bhīṇḍ* "a large bundle or burden (tied)", M. *biṛā* "a bundle of crop", *bēd'* "turban, to wear a turban, to tie on the head" (*bēnēd'* "head-dress, pagri, turban")<sup>19</sup>), *beoṛā* "to tie paddy seedlings together, to tie up the hair", Ho *birā* "a big bundle of paddy", *benṭā* "a pagri or turban". For a full account of this root and its many derivatives see s. vv. *menḍha-* and *kabarī-*. Skr. *āpīda-* must accordingly contain a Proto-Munda prefix (see, e.g., *ātopa-*), as it is obviously connected with this word-family. With Pkt. (*ā)moḍa-* cf. Pkt. *murumunḍa-*, id. (Deśin. 6, 117), *phuṇṭā-* "keśabandhaḥ" (6, 84) and p. 110 f.

If this be correct, the intricate explanation of the *e* in Pkt *āmela-*, etc. (Pischel § 122) is unnecessary as *āveda-*, *āvela-* may be taken to be fully identical with *āpīda-*, and the *m* of *āmela-* is a similar instance of Proto-Munda nasalization as, e.g., Hi. dial. *mēdī*, *mīdī* = *bīdī* "braided hair" or Skr. *menḍha-* = *bhēḍa-* "ram". Pischel § 248, it is true, assumes a dialectal change of *pa* (via *va*) to *ma*: "Der Übergang, der fast ganz auf AMg. beschränkt ist, erklärt sich aus dem Wechsel von *ma* und *va*". Pischel's interpretation of the facts can however be shown to be incorrect. His materials clearly comprise two different phenomena, viz.

1) Nasalization of *p* (> *b*, *v*) through a preceding *n*, e.g. Skr. *nipadyate*, *nipanna-* > *ṇumajjaī*, *ṇumāṇṇa-*; *ājñāpanī* > *āṇamaṇī*; *kuṇapa-* > *kuṇima-*; *nīpa-* > *ṇīma-*; Pa. *manāpa-* > *maṇāma-*; *vanīpaka* > *vaṇīmaga-*, etc.; in *svapna-* > *siviṇa-*, *simiṇa-* the *n* follows after the *v*.

2) Austro-Asiatic nasalization in *āmela-*, *ṇimela-* (see p. 146), *cimīḍha-* (p. 57), and probably also in *viḍima-* (= *vitapa-*).

#### 6. *u d u m b á r a -*, m., "ficus glomerata", m.n. "its fruit".

In the last sense it is also accented *udúmbara-* (S'at. Br.). The word is in common use since the Brāhmaṇas. In the later literature it is written *uḍumbara-*. Böhtlingk considers this an incorrect spelling, whereas Wackernagel, Altind. Gramm. I, 173, reckons *uḍumbara-* among the instances where *d* has been cerebralized "without any apparent cause" (likewise

<sup>19</sup>) For the final checked *d'* (*t'*) representing a cerebral, see p. 33 f.

Bloch, Langue marathe 125). The same spelling is however found in Vedic texts, cf. Kāṭh. S. 21, 8 (p. 47, 13) *auḍumbarīr bhavanti*, *ūrg vā uḍumbara*, *ūrjam evāsmā apidadhāti*. Ancient and modern attempts to explain *udumbára-* as an IE. word have led to no result, cf. S'at. Br. 7, 4, 1, 39; 7, 5, 1, 22; H. Petersson, IF 34, 229 f. (cf. J. Charpentier, IF 35, 255). See also Bloch 298. The word and the various historical problems connected with it have been discussed at length in Przyluski's luminous article entitled "Un ancien peuple du Penjab: les Udumbara" (Journ. As. 1926, I, p. 1 ff.). He refers to the fact that the fruits of the *ficus glomerata*, though resembling the figs known in Europe, are ovoid and contain a great quantity of seeds. In both respects they accordingly resemble the gourd (Skr. *tumba-*, *tumbā-*, *tumbi-*, *tumbuka-* "lagenaria vulgaris"), with which Przyluski further connects *goḍumba-* "water-melon, *Cucumis maderaspatanus*, colocynth" (only in lexicographical works). But the word-family of Skr. *alābū-*, *lābū-* and several Indonesian words, which the learned author also connects with them, are not likely to have anything to do with them<sup>20</sup>). Instead of such vague speculations it is possible to give a more precise explanation of *udumbára-* and its cognates. The common characteristic of the fig, the gourd, and the water-melon denoted by *ḍ/tumb-* must either have been "ovoid, round" or "full of seeds". Now, modern Kherwari has many derivatives from a root *ḍa-ba* "swollen, roundish, etc.", e.g., S. *ḍub* *ḍubiṭ* "full, swollen (stomach), tight, stuffed", *ḍub* *ḍubi* "to impregnate, become enceinte", *ḍum* "to be pregnant", *ḍumkā* "roundish, oblong, oval (fruit)", *ḍumkuc* "small<sup>21</sup>) and oval (fruit, tubers)", *bin' ḍimbu* "cucumis trigonis", etc., M. *ḍhumā* (*dhumi*, f.) "fat and dwarf"<sup>21</sup>), *ḍhumā* (*dhumi*, f.) "stout, fat", *ḍhomṣol* "fat", *ḍhimsi* "a big-bellied woman", *ḍheb* *ḍhebe*, *ḍhebrā* "big-bellied". With regard to the variety of the root-vocalism it is interesting to note that some Sanskrit lexicographical works write *goḍimba-* for *goḍumba-* (thus Hemac. and Med.); see also s.v. *ḍimb(h)a-*<sup>22</sup>).

Przyluski has drawn attention to various myths in the Aryan tradition which testify to a popular belief about the fertility of the colocynth (*lagenaria vulgaris*, Skr. *tumba-*, *alābū-*), the pumpkin, and the melon. Thus Sumati, the second wife of king Sagara of Ayodhyā, gave birth to a gherkin from which 60.000 sons were born: *garbha(m) tumbam vyajāyata* / *ṣaṣṭih putrasahasrāṇi tumbabhedād viniḥṣṭāḥ*, Rām. 1, 38 (39), 17; *garbhālābūm vyajāyata* Mhbh. 3, 106, 19 Bomb. In the latter version the sons are born from the seeds that had to be taken from the fruit. The name of Sagara's ancestor, viz. *Ikṣvāku-* "gherkin, colocynth", is probably

<sup>20</sup>) The question whether *\*labu* is ultimately an Austric variant of *\*dubu* cannot yet be decided. Cf. however Pkt. *kalavū-* "a vessel made out of a gourd" (*tumbīpāṭram* Deśīn. 2, 12).

<sup>21</sup>) Contamination with *ḍa-wa* "small", cf., e.g., M. *ṭhepā* "short in stature, dwarf" (Skr. *sāva-* "young of animal").

<sup>22</sup>) A variant of *uḍumbara-* without prefix *u-* is perhaps Beng. *ḍumur*. The evidence for aphaeresis is very slight, see Chatterji 313.

due to the same belief about a colocynth being the origin of the dynasty. Przyluski's supposition that this idea has been adopted from the Proto-Munda population is quite plausible and is now supported by the etymology, which suggests that the Aboriginals associated these fruits, on account of their form, with a pregnant woman; cf. S. *dum* "to be pregnant": *dumkā* "roundish, oblong, oval". The roundish form (together with the great quantity of seeds, see Przyluski, p. 33, n. 1) must have been considered the most characteristic feature of these fruits. The same holds good for the *udumbára-*, the fig. In the Brāhmaṇas the wood of the *udumbára-* plays a rather important part and every time its use is explained with the words *ūrg* (*vā*) *udumbarah* "verily, the *udumbara* is (identical with) vigour". Cf. the above quotation from the Kāṭh. S., and also 12, 13 (p. 175, 16 f.): *aúdumbaro yūpo bhavati; devā vai yátrórjam vyábhajanta tátā udumbáro jāyata*, etc. "The sacrificial post is made of *udumbara*-wood: wherever the Gods distributed the *ūrj-* ('vital power'), there arose the *udumbara-*". In Ath.S. 19, 31 an amulet of *udumbára-* is held to bestow prosperity (*puṣti-*). The importance attached to the *udumbára-* is hardly based on its fruit, which is not very nutritious and only eaten in times of famine (Przyluski, p. 46) <sup>23</sup>). We may rather suppose that the prominent position which this tree held in popular belief was due to the "vital power", in which the *udumbara-* was held to be rich on account of the "fertility" of its fruits. An interesting illustration of it is found in the wedding ceremonials according to the ritual of the Baudhāyanas, which prescribes that the newly-married couple should leave the village on the fifth day after the wedding in order to worship an *udumbara*-tree and pray to it for offspring (see Hillebrandt, Ritualliteratur 68). The use of *Udumbara-*, *Audumbara-* as a tribal name <sup>24</sup>) is obviously due to the totemism prevalent among the Proto-Munda population. Cf. *Ikṣvāku-* and see s.v. *Kuvinda-*.

*Udumbalá-* is an epithet of the two dogs of Yama in RS. 10, 14, 12 (Ath.S. 18, 2, 3): *urūṇasāv asutípā udumbalaú yamásya dūtaú carato jánāñ ánu*. It is usually translated by "brown" or "copper-coloured" on account of its supposed identity with *udumbára-*, the fig-tree, the fruits of which are light-brown (Pet. Dict., Grassmann, Wörterb. zum Rigveda, see Neisser, Zum Wörterb. des RV., s.v.). This is, of course, merely conjectural as the exact meaning of the word is unknown. Sāyana's explanation (*urubalau, vistīrṇabala*) shows that he did not know the word either. Since the dogs are described as being *śabálau* "brindled" in v. 10, there is no reason to suppose that *udumbalaú* denotes a colour at all <sup>25</sup>). From

<sup>23</sup>) The value of the *udumbara* fruit for medicinal purposes seems to have been unknown before the classical period.

<sup>24</sup>) See Przyluski, p. 1 ff., and cf. Br̄hatsaṁhitā 15, 3.

<sup>25</sup>) Hillebrandt, Lieder des RV. 119, and Oldenberg, Religion des Veda 575, n. 3, do not translate it. For later speculations on Śabala and Śyāmā, see Jaim. Br. 1, 6 (Caland, p. 5 f.)!

the variants *ulumbala-* (Taitt. Ār. 6, 3, 2; Āp. Mantrap. 2, 16, 2), *ulumbara-* (*ulumbarah sārameyo* Hir. GS 2, 7, 2), *udumbara-* (Paipp. variant of Ath.S. 18, 2, 13) <sup>26)</sup> we may infer that the original form of the word was *\*udumbara-* (*\*uḍumbala-*). It is probable, therefore, that it is ultimately identical with the preceding word, its meaning being "fat, obese". Cf. e.g., S. *ḍub ḍubi(ą)* "full, swollen (stomach), tight, stuffed", *ḍum* "to make (or be) pregnant", *ḍum ḍum* "having a swollen, protruding stomach", *dhumi* "short and fat, corpulent, fat and lazy (boys, bullocks)", *dhumi*, *dhumsa*, id., *duñeae* "stout (women)", *domo* "to swell, cause a swelling", *lobok' lobok'*, *lobhok'* "stout, fat, obese", *tub tubu* "distended (stomach), visibly pregnant, to impregnate, get an overfull stomach", *thompo* "large and round (tubers)", *thom thorok'* "thick, stout and short", etc.

With a different accent the word occurs in Ath. S. 8, 6, 17

*uddharṣīṇāṁ mūnikeśāṁ jambháyantāṁ marīmṛśāṁ  
upēṣāntām udumbálāṁ tuṇḍélam utá sāluḍām.*

These words describe goblins who are supposed to approach pregnant women. The hymn abounds in obscure terms which are either epithets of demons in general, or designations of special classes of them. As for *tuṇḍéla-*, Roth took it as the name of a certain spirit or goblin, whereas Whitney renders it tentatively as "snouted" (= *tūṇḍika-* in stanza 5). Since however *tuṇḍéla-* is rather identical with *tuṇḍila-* "having a prominent navel" (S'āṅkh. GS. 4, 19), it may be regarded as an indication that the popular belief about little pot-bellied demoniacal beings, well-known from the later sculptural art, dates back to the Vedic period. Cf. v. 10 of the same hymn, where *kukṣilāḥ* (= *bṛhatkukṣayāḥ* comm.) are mentioned. The words *udumbálāṁ tuṇḍélam* may accordingly be translated "big-bellied and with a protruding navel", which better suits the context than "brown", as references to the colour of these goblins are rare (cf. *kṛṣṇāḥ* in v. 5). It should be added that *Hidimba-*, name of a Rākṣasa, is a derivative from the same root (see *ḍimb(h)a-*); cf. also *kuṣmāṇḍa-*, *kumbhāṇḍa-*.

Przyluski, p. 34 f., has pointed out that the names of several musical instruments are derived from the words for "colocynth" and similar fruits. Beside *lābukī-*, f. "a kind of lute" (Hārāvalī), cf. *alābuvīṇā-* "a lute with the shape of a bottle gourd" (Lāty.), perhaps identical with the Bengali *alābu sāraṅgī*, to which Przyluski refers. Skr. lex. *kolambaka-*, m. "der Körper der indischen Laute" may have been derived from a word with the meaning "bulky, bulging, big-bellied". Cf. Pa. *kolamba-*, *koḷamba-* "a pot, a vessel in general" (and, with different vowels, *kaḷopī-*, *khaḷopī-* "a vessel, basin, pot, basket" from *\*ka-ḍop-*), Pkt *kolamba-*, m. "a pot, pan" (*pīṭharam*. Deśin. 2. 47; to be separated from *kollara-*, id.), Mar. *koḷābē* "a pot with a wide mouth". Without prefix: Beng. *ḍābā*, *ḍābar*

<sup>26)</sup> Oldenberg, Noten on 10, 14, 12.

"a capacious pot (of metal), a round vessel" (Chatterji 494 suggests derivation from *darvī-*), *dibā*, *dibiyā* "a small round box" (Chatterji 495), Hi. *dabbā* "small box, casket", Tam. *ṭappā* "round box, casket", Hi. *jambū*, *cambū* "narrow-necked vessel", etc. The connexion of the last words is however not quite certain on account of Nep. *dibiyā*, which is apparently connected with Skr. *cipita-* (q.v.). If Pa. *kalamba-*, n., the name of a certain herb or plant, really denotes a bulb or radish (as is suggested by the rendering *tālakanda-* in some commentaries, see PTS Dict.), it contains the same radical element. Cf. further Pkt *lumbī-* "cluster" (*stabakah* Deśin. 7, 28) and see s.vv. *āṭopa-*, *ḍimb(h)a-*, *dāḍima-*.

### 7. *unduru-*, m. "mouse".

Cf. *undura-*, *unduru-*<sup>27)</sup>, m. "mouse, rat" (Lexx., Suśr.), *undara-* (Yaśastil.) *undaru-*, *indūra-* (Lexx.). As for *-ūra-* varying with *-ura-*, see Frisk, Zur Indoiran. and griech. Nominalb. 48. Moreover a word *kundu-*, m., with the same sense is quoted by the S'abdakalpadruma. Like *karbu-* (: *karbura-*)<sup>28)</sup> it may stand for *\*kundur* which was taken as the nominative of a stem *kundu-*. All these words accordingly contain the prenasalized root-element *-ndur*. The interchange of *i*- and *u*- in the prefix may be due to a different representation of ē-. Its reflexes are still found in modern Aryan, cf. Mar. *ūdar* (vulgar *undīr*), Guj. *undar* "rat", Sgh. *unduru* contrasting with *indūr* in Hindi and the Eastern languages. Bloch, 89 (cf. p. 297) holds it to be a case of metathesis of *i* and *u* (as in the cognates of Skr. *bindu-* and *puñjīla-*), but the occurrence of *indūra-* and *undura-* in Sanskrit points rather to Munda vowel-variation.

It is clear that *undura-* is a borrowing from some native language; thus, e.g., Charpentier, Monde Oriental, vol. 18, p. 23 f., who is unable to trace the source of origin, and Chatterji in 'Pre-Aryan and Pre-Dravidian in India', Introd. p. XXIV, who compares Khmer *kāndōr* (Old Khmer *kānṭur*) "rat". This may be correct, but the direct source of these words is prob. to be found in So. *guntúr-* "rat", *kěntúr-* "bat". The bat is often denoted by the same word as the mouse, cf. Bahnar *hamet* "bat" (Besisi *hāpēt*, *hampēt*, *sāpēt*): Nicob. *komet* "mouse" and Dutch *vleer-muis* (Germ. *Fledermaus*), French *chauve-souris*, Russ. *lctúčaya myš'*, etc. If this is correct, the Sanskrit words have a *d* for *t*, owing to the tendency to voice prenasalized explosives<sup>29)</sup>. As for *undura-*, *indūra-* etc., they either stand for *\*kundur*, *\*kěndur* with loss of the *k* (via *h*) or they contain a prefix ē(n)-. So. *on(d)rēñ-* "rat" is hardly related; on Kui *ođri* "rat, mouse" and Skr. *dorikā-* "musk-rat" I do not venture to pronounce an opinion.

<sup>27)</sup> Cf. the borrowing Tamil *unturu* "bandicoot" (in a lex. work).

<sup>28)</sup> See Acta Orientalia, vol. 16, p. 306.

<sup>29)</sup> See Acta Orientalia, vol. 16, p. 204.

With regard to So. *kēntūr* "bat" the question arises whether *jatū-* (Ath. S., Maitr. S., Vāj. S.), *jatukā-* (Caraka), *jatukā-*, *jatunī-* (Lex.) may be derived from \**jatūr*, \**jētūr* and thus be connected with So. *kēntūr*. So long as no such word with the prefix *jē(n)-* has been traced in Munda this remains hypothetical. See also s.v. *vātuli-*.

8. *k a j j a l a -*, n., *k a j j a l i -*, f. "lamp-black, used as ink or a collyrium".

First occurrence in Suśr., common in Class. Skr.; cf. Pa. *kajjala-*. No plausible explanation has been given. The PTS Dict. takes it as being "dialectal for *kad-jala-* from *jalati*, *jval*; orig. burning badly or dimly, a dirty brown". Bloch, BSOS 5, 738, suggests some connexion with Kann. *kādige*, Tel. *kātike* (from Drav. *kaṣ-* "black"). Although several of the mod. Hi. forms of this word (*kājal*, *kajlā*, *kajlī*, *kajrā*, etc.) have been adopted by modern Munda, its ultimate origin seems to be in Proto-Munda. Derivatives from *ku-ya* "black" (partly mixed up with reborrowings from mod. Aryan) are, e.g. S. *koya* "black (with dust), smirched", *koya hoṛo*, *koyea hoṛo* "a variety of the paddy plant (grain is black-looking)", *kuya* "black smirch (round the mouth), to smirch, smut", *kuilā* (fem. *kuili*) "black, dark-skinned", *kuilā* "charcoal" (Hi. *koilā*, see s.v. *kokila* "charcoal"), *kajra* "having dark spots on the hump of the head" (Hi. *kajrā*). It would be tempting to compare Perak Semang *sekai* (*s'koi*, *pēkoi*) "black", but beside *koya* "black, smirched" there occurs *goyak'* "having a black spot (on the tongue), to blacken, smear oneself on the cheek with soot", which, again, is a variant of *gotak'*, id. The last words must accordingly be derived from a root *gu-du* (*d* > *y* and *t* > *t*), unless we should assume a contamination of different words. In any case, these words tend to show that *koya* and the other words quoted belong to a root with initial *g*, provided they are connected with *goyak'*. The remarkable Nep. equivalent of *kajjala-*, viz. *gājal* "lampblack, soot, the black pigment placed round the eyes", confirms this supposition.

If however our conclusion that *gu-ya* is a variant of *gu-da* is correct (which conclusion is based on the assumption that *goyak'* and *gotak'* are dialectal variants of one and the same word), this result, besides rendering the connexion with Semang Perak *sekai* rather doubtful, makes the problem much more complicated. S. *hēndē*, M. *hende*, K. *kēndē* "black" are derived from an original \**kēnde*, cf. Ho *hende*<sup>30)</sup>, Nimar dialect of Kurku *keṇḍe*<sup>31)</sup>. Do they represent a variant with *e* (by the side of *goyak'*, *koya*, and *kajj-*)? If so, the question arises whether the words for "black", from which Skr. *kāla-* is derived, are of Munda or Dravidian origin. Cf., e.g., S. *kārea* "jet black (animals)", *kāeo*, id. (men), a leech (a taboo sub-

<sup>30)</sup> See Lionel Burrows, Ho Grammar (Calcutta 1915), pp. 121, 126, 161.

<sup>31)</sup> As a rule, this dialect preserves much more faithfully medial cerebrals than the "Standard dialect".

stitute for *jōk*), *kāri* “black (animals), jet black”, *kāridāni*, *kārindāni* “black, dense, heavy (clouds, also about black and dirty people, buffaloes)” and, on the other hand, Tam. *karu* “to grow black, darken” (*karuppu* “blackness, darkness”), *kārai* “black colour, hue, tinge”), *karu* “dark colour”, *kari* “charcoal, black pigment for the eye”, *karukkal* “darkness, cloudiness”, *kaṇṇāni-kariya* “very dark, jet-black”, *kāri* “blackness, that which is black”, *kār* “id., cloud”, *kāl* “blackness”, perh. *karuku-* “to be scorched, to blacken by fire or sun, to turn brown, become dark, grow dim”, *kantu-* “to be scorched, to be sunburnt”, Kann. *kādu*, *kandu*, *kan*, *kar*, *kare*, *kar*, *kare*, *kāri*, *kārriage*, *kār*, *kāru*, *kāl* “blackness, dark-blue colour”, *kalgu-* “to turn black”, *kātale* “darkness”, *kādige* (Tel. *kātike*) “lampblack, a collyrium prepared from it”, Tel. *kara*, *karra* “blackness, stain, dirt”, *karakā* “black(ness), dark(ness)”, *kāru* “dark(ness), jetty black(ness)”. There can hardly be any doubt as to the native Dravidian character of these words, and S. *kārēa* and *kāri* must accordingly be loanwords from Dravidian, like Skr. *kāla-*, Hi. *kālā*, *kārā*, etc. If so, *kajjala-* is to be separated from Kann. *kādige* (see Bloch, BSOS 5, 738 <sup>32</sup>). On the other hand, Gondi *kossō* “lampblack” is possibly a Munda loanword. These few remarks only intend to indicate a problem, for which they cannot give a definite solution. This question requires a far more detailed treatment than can be given to it in the present stage of these studies.

#### 9. *k a n ᄃ h á -*, m. “throat, neck”.

Since the S'at. Br., but *sahākanṭhikā-* is attested as early as the Ath. S. (10, 9, 15). The suggestion that *kaṇṭhā-* and *kandhara-* (class.) have developed from *\*kanthra-* (Wackernagel, Altind. Gramm. I, 171) is not convincing, the less so since Sanskrit has some other words which point to a root *ghaṭ-*, *kat-*, cf. *ghāṭā-* “nape of the neck, neck” (Suśr., Amara), which survives in Beng. H. *ghāṭ* (Pkt. *ghāḍa-*), and must have had a side-form *\*gāṭṭa-* (presupposed by Panj. *gāṭṭā* “nape of the neck” and other words quoted by Turner s.v. *kāṭh* <sup>33</sup>). Chatterji, Pre-Aryan and Pre-Dravidian in India, p. XXIV, connected the Bengali word with Skr. *gala-*, Sakai *gloh*, *gālo*, which is hardly correct. The root form *kat-* occurs in *kṛkāṭa-*, n., “joint of the neck” (Ath. S. 9, 7, 1), *kakāṭikā-* “a part of the human occiput” (10, 2, 8 “hindhead?” Whitney), *kṛkāṭikā-* “joint of the neck” (Suśr.), *kṛkāṭaka-* “neck” (Vyutp.). Perhaps *kāḍālli* “*kaṇṭhāḥ*” (Deśīn. 2, 15) is also connected with these words. Hemacandra, it is true, quotes *kṛka-* “larynx”, hence *kṛkāṭa-* might be regarded as a derivative in -āṭa- (thus, e.g., Tarapada Chowdhury, JBORS vol. 17, 1931, p. 38). *Kṛka-* might then be connected with J. *kuṇka*, Kh. *koṇko*, So. *sāṇkā* “neck”, S. *kaṇkha* “edge, brim” (cf. S. *totka* “occiput, nape of the neck”,

<sup>32</sup>) Skr. *ajjhala-* (see s.v. *kokila-*) leaves no doubt as to its Proto-Munda origin.

<sup>33</sup>) See also Turner, BSOS. 5, 1, 124.

M. *tutka*, *tuṭkā* "back of the neck or head" and Mon *ka'* "nape of the neck", Khmer *ka*, Bahnar *ako*, Stieng *kou* "neck")<sup>34)</sup>. On the other hand, many words quoted in lexicographical works are only inferential forms based on an incorrect analysis of existing words (see s.v. *khiṅkira-*). It is possible, therefore, that *kīkāṭa-* and its derivatives contain a prefix *kṛ-* (*ka-*) and belong to the group of *kaṇṭhā-* and *ghāṭā-*. We may then compare S. *hōṭok* "neck", M. *hoto* "neck, throat" (< \**kot-ok?*) and (with nasalization) Sem. *not*, *ṇut* "neck", Stieng *ṇun* "nape of the neck", Sakai *taṅgun* (Central Sakai *taṅg'n*) "neck", Tembi *taṅgōn* "nape of the neck". *Kaṇṭha-* cannot be separated from Kann. *gaṇṭalu*, id. (Burrow, BSOAS. 11, 133) but this word (whether or not connected with Tam. *kaluttu*, etc.) may be a loanword, as *kurike* "nape of the back" (ibid. 340) evidently is.

#### 10. *kanaka-*, n. "gold".

Since Śadv. Br. 4, 6 (see Weber, Omina und Portenta 326). Usually connected with *kāñcana-*, n., "gold", Greek *κηκνός* "yellow, red", Old Engl. *hunig* "honey", etc. (see Boisacq, Dict. étymol. de la langue grecque, s.v.). *Kanaka-*, however, presents serious difficulties since this explanation is based on the assumption of an IE. word \**qenəqó-* (thus Walde-Pokorný I, 400, otherwise Petersson, Studien über die idg. Heteroklisie 170 f.). F. Otto Schrader, KZ. 56, 126 n. 2, compares Tam. *kaṇal* "to be hot, to glow (as fire), to boil, burn", *kaṇi* "to be red-hot, to glow, ripen", *kaṇali* "sun", etc., which however presuppose a different primary meaning.

Although I am unable to propose a more satisfactory explanation I would draw attention to the fact that lexicographical works mention two other words for gold, which seem to be akin to *kanaka-*, viz. *kakanda-*, m., and *kandala-*, m. The first of them is of particular interest as it suggests a Proto-Munda origin of *kanaka-*, which is accordingly to be referred to a root *ka-da* or *ga-da* (*ga-ḍa?*)<sup>35)</sup>. The primary sense must have been either "glittering" or "lump". If the root be *ga-da*, we may also connect Skr. *hāṭaka-* "gold" with this group. The traditional derivation from IE. \**ghel-to-*, though not impossible, is anything but convincing. Skr. *kāñcana-* is ambiguous.

The native lexicographers derived *kanaka-* from a root *kan-* "to beam, radiate" (which Böhtlingk, Pet. Dict., wrongly rejected for a far more problematical connexion with *kāṇīyān*). This root is mentioned in the Dhātupāṭha and occurs in the late classical literature, perhaps for the first time in Uttarārāmacar. 5, 5 (v.l.), see Renou, Journ. As. 1939, p. 397f. Rather than being due to a misinterpretation of *kan-* "to be satisfied" (RS), it is more likely to have been deduced from *kanaka-* and *kānti-*. If so, it does not furnish any support for our explanation of *kanaka-*. Nor is

<sup>34)</sup> Cf. also Blagden's Vocabulary sub N. 26 (Sakai *kua'*, Semang *kua* "neck").

<sup>35)</sup> Kittel, Kannada-Engl. Dict., Pref. XXV, points to Drav. *cini*, *cinna*, *cinni* "gold", which may be palatalized variants of *kan-*.

the obscure word *kanáknaka-* (Ath. S. 10, 4, 22), for which Tarapada Chowdhury, JBORS 17, 1931, 59, suggests a meaning “bright, glistening”, a reliable foundation on which to base any theory.

11. *k a b a r i-*, f. (*k a b a r a-*, m.) “a braid of hair”.

Only attested in the classical literature, as Amaruś., S'ísupālav., Kādamb. 300, 4, Uttararāmāc. 50, 3, Dhārmaśarmābhuyudaya 4, 10, 14; 5, 48, Vikramāñkadevac. 12, 46; 15, 4; 18, 62, Kathās. 119, 155, Bhāratamañj. 19, 989, Bhāg. P. (Pet. Dict. II, 181, V, 1271), Gopālakelic. 45, 24; 90, 30, Varadāmbikāpariṇaya 136 (v. 113), Brahmvāivartap. 4, 15, 11, 155, 158; 4, 69, 10, etc. But *kabarī-* must have been introduced into Sanskrit at a comparatively early date since Pāṇini 4, 1, 42 has a rule concerning this word in the sense of *keśaveśah* (hair-dressing).

*Kabarī-* obviously belongs to a root *bar-* which is also found in *barbara-* (*varvara-*) “curly” (Kāth. S. 25, 7), *barbara-* “curly hair” (Hemac., Medinī), Pkt. *babbarī* “dressing of the hair” (*keśaracanā*, Deśin. 6, 90), cf. Hi. *bābar* “a kind of grass (of which a sort of twine is made)”, *bābriyā* “head of hair (long and uncut)”, *babri* “cropped or dressed hair, forelocks, tresses”, Mar. *bābar* “dishevelled hair” (Bloch 375), Nep. *bābari* “long and uncombed hair”. The nasalized form of *bar-* occurs in Pkt. *ṭamara-* “a mass of braided hair” (*keśacayah*, Deśin. 4, 1).

A Munda root *bar*, *baṛ* (*wa-ḍa*) “to wind, twine” must be assumed on account of S. *bharbharaō* “to spin round”, *baber* “string, cord, twine, rope, to make do.”, *buḍhu* “a bundle of rope, or string wound into a bundle”, *boṛ* “a rope of straw” (M. *boṛ* “a thick rope of straw”), *bāoṛē* “to wind thread in the figure 8”, *bheṭwāṇ* “to turn round, wheel round, spin round”, *biṇḍa* “a sheaf, bundle, faggot”, M. *biṛā* “a bundle of crop”, Ho *birā* “a big bundle of paddy” (cf. Hi. *bīḍ* “a bundle of reeds”, *bīḍā* “a roll of paper, a twist of grass”), S. *bhīṇḍ* “a large bundle of burden (tied)”, M. *beoṛā* “to tie paddy seedlings together, to tie up the hair”. That *kabarī-* stands for *\*kabarī* may perhaps be inferred from Hi. *kabāṛ* = *kabār* “a load or bundle (of grass or firewood, etc.), a heap or collection (of miscellaneous articles), old and broken furniture”. The vowel *i*, *e* is also met with in other derivatives from this root, see s.vv. *āpīḍa-* and *menḍha-*.

Late Skr. *davara-*, *davaraka-*, m. “thread, string” (Schmidt, Nachtr., cf. *davaraka-* “*rajjuh*” Hemac. Uṇādīgaṇasūtra, Pkt. *davara-* “thread” (*tantuh* Deśin. 5, 35) may possibly stand for *\*davara-*, cf. Pkt. *ṭamara-* from *\*da-mara-*. But how are we to account for Pkt. *dāra-*, m. = *dora-*, m. “*kaṭisūtram*” (Deśin. 5, 38), since Pkt. *dora-*, *dora-* is usually connected with *davara-* (see Turner, s.v. *ḍoro*; but cf. *ḍonḍā-*, p. 131!)?

The foregoing explanation of *kabarī-* also sheds a new light on Skr. *veṇi-* “a braid of hair, hair twisted into a single braid” (since Kāty. S'S). It dates back to the oldest Vedic period for in *suvenīḥ* (RS 10, 56, 3) Oldenberg has recognized the same word. Although it was not easy to

explain the cerebral in the younger form of the word (Oertel, Gött. Gel. Nachr. 1934, 187, compared *pan-* : *paṇ-* “to admire”), the Rigvedic form seemed to support the traditional derivation from *vā-* “to weave”. If, however, *venī-* is a Proto-Munda word, the *n* in *suvenīḥ* is simply due to the Aryanizing tendency of the Vedic language (cf. Ved. *udumbára-* : Class. *uḍumbara-*). If so, *veṇī-* must be the original form of the word, in which case it is, together with *vīṭikā-* “preparation of the Areca nut enveloped in a leaf of the betel plant”, to be connected with *kabarī*. See *āpiḍa-*, and cf. Pkt. *biṇṭa-*, m. “covering of a fruit”, *viṇṭaī* “wraps round”, *viṇṭiā-*, f. “bundle”, etc. (see Turner, s. vv. *bir*, *biro*, who rightly assumes a foreign origin and cf. Bh. *uin* “to twist”, p. 111).

Similarly the derivation of H. *baṭnā* “to twine, twist, to plait, weave”, Nep. *bāṭnu* “to twist, entwine, weave, plait”, which Turner connects with Skr. *varfáyati* “turns”, requires reconsideration. Cf. S. *edhē bedhē* “to twist, tie round and round, make complicated” (*ecē pece* “to twist and turn”), etc. With *j* < *ɖ*: S. *baj* “to plait, entangle, ravel”, *bajhuə* “to entangle, hinder” (cf. H. *bajhnā* “to be entangled”, Nep. *bājhnu* “to quarrel, wrangle”, etc.? from Skr. *badhyate* according to Turner, but cf. S. *ajbajhao*, *laj bajhao* “to involve, entangle, muddle”, etc.).

**Note.** As an additional instance of Vedic substitution of a dental sound for a cerebral may be mentioned Ved. *bhánati* “speaks, tells” as opposed to *bhaṇati* “speaks, says, calls” (Hi. *bhannā*, etc., see Turner s.v. *bhannu*). The latter verb is confined to the Classical language unless *paribhaṇanti* (Jaim. Br.) may be regarded as a Vedic instance (see however Oertel, Gött. Nachr. 1934, 188) <sup>36)</sup>. Pa. *bhaṭṭha-* “spoken, said”, which the PTS Dict. connects with *bhaṇ-* (< \**bhaṇ-ta-?*) may stand for \**bhāṣ-ta-*. A side-form of *bhaṇ-* occurs in Mar. *mhaṇṇē* “to speak, say” (whence Gondi, Wun District, *mhaṇ-*, Naiki *mhūn*). *Mhaṇ-* is isolated in Indo-Aryan (Bloch 392) unless Dardic (Bashkarik) *män-*, *man-* “to say” is connected (unlikely Morgenstierne, Acta Orient. 18, 244). According to Tedesco, Language 19 (1943) 17, n. 72, *bh* has been assimilated to the following nasal, but *m* is also found in S. *men*, M. Ho *men* “to say, tell”, K. *mhen*, *men*, id. (: S. *meta* “to say”). In Mar. *mhaṇṇē* (partic. *mhaṭṭā*) we have accordingly to do with Proto-Munda nasalization. If however *bhaṇ-* / *mhaṇ-* is of Proto-Munda origin, we may further compare Ved. *vāṇī-* “voice” (*vaṇati* “śabde”, Dhātup.), where the cerebral has been preserved in the Rksamhitā. From the same root *wa-ḍa* (cf. So. *ber* “to speak”?) may further be derived *bhāṣate* “speaks, says” (since Taitt. Br., S'at. Br.) with *bhāṣ-* standing for \**bhāž-*. The traditional connexion with Lith. *bałsas* “voice” is not recommendable as *bałsas* is a specific Lithuanian derivative from *bal-* (Trautmann, Baltisch-Slavisches Wörterb. 25) and Edgerton,

<sup>36)</sup> Walde-Pokorny II, 124 and 182, separate these verbs and derive *bhánati* from an IE. original \**bha-n-ō*, which is against the phonetic laws.

KZ. 46, 177, rightly lays no weight on the suggested relationship with *bhāsate* (cf. Uhlenbeck).

Munda words properly signifying "to talk with each other" often assume the sense "to quarrel", cf. S. *ropor* (from *rop* "to speak"), Bh. *gapam* (cf. Kh. So. *gam* "to speak", S. *gam* "a folktale", M. *gap sap* "talk", Nep. *gaph* "talk, conversation", etc.), M. *kāpāji* "talk, quarrel" (cf. *kāji* "to say"), etc. It would seem justifiable, therefore, to derive Skr. *bhañdate* "reproves, reviles", Pa. *bhañdati* (Dhātup. also *pañdati*) "quarrels, abuses", (see Turner s. vv. *bhār*, *bhanku*) from the same root. Cf. Skr. *bhaṭ-* "paribhāṣāṇe", Dhātup. 1, 817. The derivation of Pkt. *bollaī* "speaks" is doubtful; see Bloch, BSOS 5, 742, who suggests a Dravidian origin.

## 12. *k a m a ṭ h a -* "bamboo".

This word only occurs in the lexicographical work S'abdaratnāvalī but it is common in most of the Modern Indo-Aryan languages, cf. H. *kāwaṛ*, *kāwar*, *kāwaṛ* "a bamboo lath with slings at the end for carrying things in", Si. *kāvāthī*, Mar. *kāvad* "bamboo lath with slings", Beng. *kāmaṭhā* "bow" (Hi. *kamṭhā* "a bow, esp. one made of bamboo"), etc. See Bloch, p. 310, Turner, s.v. *kāmro*.

Turner rightly supposes a non-Aryan origin and compares Skr. (lex.) *kambi-* "shoot of joint of bamboo", Pkt. *kambā*, *kambī* "stick", Ass. *kāmī* "a long strip of bamboo", Guj. *kāb* "bamboo chip". If these words were really connected, we should have to assume a root \**kamba-/\*kama-* which could be Dravidian as well as Munda. Pkt. *kāva-* by the side of *kāvada-* "carrying-pole" would indeed point to the conclusion that *-tha-* is suffixal. Another explanation was proposed by myself (Acta Orient. 16, 296, n. 2), viz. to connect it with S.M. *mat'*, K. *mad* "bamboo". In that case, however, the cerebral *ṭh* would be due to a phonetic change which is only found in a few Munda dialects. Thus in the Southern dialect of Kurku, which is spoken in Nimār, final *t'* has become *ṭ*, e.g., *ṭitit* for *titit'* "bird"; and in Ho (a Kherwari dialect) we find *ɖ* for *t'* owing to the fact that "in pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santali" (Konow, Ling. Survey IV, 84). These dialectal phenomena, however, which are probably of comparatively recent date, can hardly account for the cerebral in *kamatha-*. On the other hand Skr. *karmāra-* (Amara, Medinī), *karmarī-* (Rājanighaṇṭu) "bamboo" may be quoted in support of our supposition that *kamatha-* contains a prefix *ka-* (in which case Pkt. *kāva-* must owe its origin to a wrong analysis of *kāvada-*, as Skr. *karka-* from *karkara-* "mirror", *k(h)ikhi-* from *khīñkira-* "fox", *dundu-* from *dundubhi-* "drum"). If we start from a root-word \**ma-ḍa*, we may further compare Mar. *māṇ* "large bamboo", *māṇā*, *māṅgā* "long bamboo", *māṇyā* "small bamboo", Nep. *māṇdro* "cane mat, large mat made of bamboo". (Kui *māṇi*, *māṭi* "bamboo" is obviously a loan-word). When standing in final position the *ṭ*, like the other

final explosives, has become a checked consonant in Munda; cf. S. *det'* (and, with infixes, *detet'*, *denet' denet'*) "tiny, very small" : *rethē* "dwarfish, small, stunted, puny, undersized", etc. (root *da-da* "short, stunted, small"); M. *lad* [= \**lat'*] "bread, to make cakes"<sup>37</sup>), K. *lat'* (*lad-ē*) "to make cakes" : S. *laṭhe* "a kind of dough-ball", Skr. *laḍḍu-*, *laḍḍuka-* "a kind of cake"; S. *let' let'* "wide outstretched" : *les lese* "with legs spread out", *ṭaṇḍa* "to straddle, part the legs", *ṭaḍa* "a piece of wood used to force open the mouth" (root *da-da* "wide apart"); \**cat'lom* in M. *cād'lom* (*cālom*), Ho *cadlom* : S. *cāḍlom* (*cāḍbol*), Bh. *cāṛ bol* "tail". Hence Munda *mat'* "bamboo" (S. *mat'*, K. *mad*, *mat*, Nimar dialect *mat* < \**mat'*) may be a specific Munda development of \**mat'*.

Initial *m* of the Austric languages mostly (if not always) represents a nasalized labial sound. As a matter of fact, Sakai has *awāt*, *awād* (Centr. Sak. *awōt*) "bamboo" and, with nasalization of the final consonant (as in Mar. *māṇ*), *awān*, Semang *awen*, id. Blagden compares Selung *kaoan*, id. (= \**ka-wan*), which contains the same prefix as *kamāṭha-*. The question arises whether *bāṇā-*, m. (RS), *bāṇa-*, m. (Ath. S.) "a reed-shaft, arrow", *vāṇī-* "reed" (RS.), and perhaps *vāṇā-* (RS. 4, 24, 9)<sup>38</sup>), also belong to this affiliation. The explanation proposed by Przyluski, BSL. 25, 66 ff. (Pre-Aryan and Pre-Dravidian in India 19 ff.) is unacceptable for morphological reasons. In support of our suggestion we might point to *vāṇīra-*, m. "Calamus Rotang" (since Mhbh. *Rām*). On the other hand, words for "reed" are often derived from roots conveying the general meaning "to bare, to strip" (Skr. *dūla-*, *naḍa-*, *bundā-*), which would lead us to connect *bāṇa-* with the wordfamily of *baṇḍā-*. But then, the bamboo may also have been named from its leafless shaft. This question must be left undecided. The connexion of Skr. *vēṇū-*, m., Pa. *velu-* "bamboo-reed" is doubtful on account of Tamil *viṇṭu*, *venṭu*, *vēlam*, *vēlai*, etc. (Cf. also Skr. *vētra-* : Tam. *vetir*, etc.).

### 13. *k a v a l a -*, m. "a mouthful, bit, morsel".

Since Mhbh. and *Rām*. The etymological connexion with Old Engl. *héawan* "to beat", Lith. *káuti* "to forge" (see Uhlenbeck) is unconvincing. The original form of the word was \**kabāda-*, cf. Pāli *kabāla-*, *kabala-*, Skr. *kavāda-*, *kabada-*, *kapada-* (see Lüders, Philologia Indica 559, Schmidt, Nachtr.) and Tamil *kavalam*, *kavalam*. Geiger 60, it is true, regards *v* as the original sound from which *b* has developed, but Pischel and Lüders are no doubt right in assuming an original form with *b*. This excludes the possibility of comparing Tamil *kavvu-* "to seize, grasp with eagerness", *kauvu-* "to seize with mouth, grasp with eagerness, to absorb, engross", *kavar-* "to seize, grasp, catch, steal" (cf. also *Kural* 100, where

<sup>37</sup>) Rakhal Das Haldar has M. *lad* "cake" and *lād* "bread". The first form is probably incorrect.

<sup>38</sup>) See Hillebrandt, Ved. Myth. I<sup>2</sup>, 226: "Rohr, Somastengel".

*kavarntu* has the sense of eating = *nukarntatu*, *tinpatu*, comm.); Tel. *kaviyu-* "to rush upon, fall upon, to catch (as fire)".

In Santali we meet with a group of words which are obviously native Munda (on account of the various sound-developments) and point to a root *ka-wa* "to grasp". Thus we find:

with suffix *-l-*: *khabol* "a mouthful, a handful" [cf. Beng. *khābal* "a handful, mouthful, grasp" (by the side of *go-kal* from *go-kavala-*) which, although Chatterji, 159, 438, 459, regards it as a development of Skr. *kavala-*, seems rather to be a younger borrowing from Kherwari]; *khabla* *khābli* "to claw deeply, grab, clutch deeply"<sup>39</sup>), *khablao* "to snap, grab, clutch, grip", *khabloķ'* "to swallow, devour"; *khabal* *khabal* "pecking, grabbing, bolting (food)":

with cerebral suffix: *khabṛao* "to grab, clutch (with the claws)"; *khabṛa*, *khabṛaha* (*khābṛaha*) "gluttonous, greedy", *kabaṛ* *koboṛ* "to pick up quickly"<sup>39</sup>), *kapṭao*, *kamṭao* "to grab, catch, seize with claws", *kapṭa* *kapṭi* "to grip one another, seize, pull one another";

with palatal suffix: *khamcao* "to snap, snatch, gripe, grab, seize a handful, a handful" (cf. Beng. *khāmcā*), *khamca* *khāmcī* "to seize, grab, snatch, tug or pull at each other".

All these forms presuppose an original \**kabād* (with the normal change of *đ* to *l*, *r*, *c* respectively). Skr. lex. *kapaṭī-*, f. "two handfuls (a certain measure)" (S'abdaratnāvalī) is obviously another variant of this original with unvoicing of *b* and *đ*. S. *habadią* "gluttonous, greedy, insatiable" and *khāudą*, *khāudāha*, id., though also presupposing an earlier form \**kabād*, \**kawād*, have a specialized meaning, which is also found in some words which are derived direct from the root, e.g. *khāuą* "gluttonous, greedy", *khāu* *khāu* "greedy, craving for food", *khāuką* "gluttonous, gormandizing", *khāwąia*, *khaba* "glutton", *khabe* *khab* "devouringly (eat)".

#### 14. *k a ś m a l a -*.

1) "dirty, foul" (Halāy. 4, 42, Dhūrtasamāgama); n. "dirt, filth" (*svadehakaśmalam* *pūti*, Ind. Spr.<sup>2</sup> 1761); = *pāpa-* (S'abdam. in S'abdalakalpadr.).

2) "timid, shy" (see PW. V, 1273, one instance); m.n. "timidity, shyness" (Mhbh., Rām., Bhāratamāñjarī 7, 421 etc., Bhāg. P.).

The word is but seldom used as an adjective; only in the sense of "shyness" is it rather common (= *visāda-* Nīlak. ad Mhbh. 1, 2, 246 Bomb.).

*Kaśmala-* is clearly a non-Aryan word and the few attempts made to explain it from IE. (cf. Petersson, Studien z. idg. Heteroklisis 29) may therefore be passed over in silence. Note the ā in Tam. *kacumālar* "dirty, slovenly persons", *kacumāli* "slut, dirty person" (loanwords). It obviously

<sup>39</sup>) Contamination with other roots meaning "deep" and "quickly" respectively.

is composed of a prefix *kaś-* and a root *mala* which is further found in the following words:

*śámala-* n. "stain, spot, fault, blemish" (only in Vedic literature, since

Ath. S., Taitt. S., etc., and in the Bhāg. P.)

*malīmasa-* "dirty, impure, grey" (Kāvya, Kathās.)

*mála-* n.m. "dirt, impurity"; (since Ath. S., Taitt. S., etc.; once *málā* "dirty garments" RS. 10, 136, 2).

*malina-* "dirty, impure, dark-coloured, grey, black; n. meanness, fault, sin." (since Mhbh.; quite common).

The last words require some comment since their Indo-European character has not, so far as I know, seriously been questioned. Especially *malina-*, which is connected either with Greek *μέλαν-* (IE. <sup>2</sup>*\*melh₂n-*) or with Lithuanian *mėlynas* "blue" (see the recent discussion by F. Specht, Der Ursprung der indog. Deklination, Göttingen 1944, pp. 110, 119 and Kuhn's Zeits. 65, 200), seemed to prove this beyond question. The ending *-ina-* however occurs in a number of Proto-Munda loans, as *naliná-*, *kaṭhiná-*. Whether its origin is in Proto-Munda or in Aryan, the philosophical facts do not allow us in any case to regard it as an old formation as the Veda uses *málavant-* instead (in *málavadvāsas-*, adj., Taitt. S.). Moreover *mala-* and *malina-* do not denote a colour as most of their supposed cognates in other IE. languages do. *Mála-* cannot, therefore, be separated from *kaśmala-* and *śámala-*.

As for *malīmasa-*, its second element is obviously related to *kalmaṣa-* and *masi-*. Uhlenbeck, Kurzgef. etym. Wb. der ai. Sprache s.v., was accordingly right in referring to *mála-* and *masi-* (Incorrect Bloomfield, AJPh. 16, 433, and Renou, Grammaire sanscrite 258). The Proto-Munda word which *malīmasa-* reflects was an echo-word of the wellknown type, viz. a combination of two synonymous expressions with partial formal congruence. Only the *ī* is unexpected. Influence of the type *sarīṣṛpa-*?

Whilst all these words only convey the meaning of impurity, *kaśmala-* shows the sense-development to "timidity", which has hardly any parallel in IE. tongues (Latin *sordēs* "mourning-dress" is of course a totally different case). In Munda, however, this transition is quite common, cf. S. *khad bad* "miry, muddy, perplexed, anxious".

The Proto-Munda words reflected by these Sanskrit borrowings are derived from the root *ma-la*, cf. *mālchā* "stained, spotted, a little soiled; to stain, corrode, rust"; perhaps *malgot'* "unclean, dirty colour, discoloured, tarnished" (prob. blended with *ma-ga*)<sup>40</sup>); *marlañ mirluñ* "dirty, soiled (children), sad, dejected"; *merlañ mirluñ* "sad, dejected, miserable"; *mirluñ* "dejected, downcast, sad" (parallel to *jirluñ* "depressed" from *ḍa-la*); *kolo molo* "dejected, sad, sorrowful, depressed", *dolo molo*, *dholo molo* "dull, unwell, out of sorts, depressed". Mundari has *dulu mulu* "sad looking, dejected", *ḍholo molo* "drowsy".

<sup>40</sup>) Cf. perhaps Skr. *balkasa-* "impure matters" ("Flocken" Caland, Ap S's 19, 4, 8)?

Skr. *malina-* is not, it seems, used in the sense "dejected"; its metaphorical use in the well known verse of the Hitopadeśa *prāyah* *samā-pannavipattikāle dhiyo 'pi pūṁśāṁ malinā bhavanti* is nearly identical with that of *kaluṣa-* in *buddhau kaluṣabhbūtāyām* Pañcat. III, sl. 184. But Hindi *malin* means (besides the normal sense "dirty, impure") also "troubled, disturbed (in mind), indisposed, vexed, sad, downcast", which is perhaps due to Munda influence (S. *mulin* "dejected, downcast, sad", on the other hand, seems to have been reborrowed from Aryan). Hindi has also other derivatives from the same Proto-Munda root, which must have been adopted in later times, as *malmalā* "salt, brackish, sad, downcast, depressed", *malbā* "rubbish, dirt, materials of a broken house". These words must be separated from *mal-* in Nep. *alamalla* "perplexed, troubled", for which root see s.vv. *ākula-* and *tumula-*. A more remote cognate of *mal-* "dirty, depressed" is perhaps Bahnar *möl* "verstimmt", for which Schmidt, MKV. 111, proposes an improbable explanation. See further s.v. *bhṛmalā-*.

The diphthong of Hi. *mailā* "dirty" is a vexed problem<sup>41)</sup>. It cannot be explained in the same way as the diphthongs in Nep. *ḍaūthe*, Mar. *maid* (see s.vv. *dandā-*, *baṇḍā-*), as many disyllabic variants point to \**may-al*, \**may-il*, cf. Pkt. *mayala-*, *maila-*, Nep. *mayal* "dirt, dregs", Tel. *mayal*, *mail* "dirt, foulness, impurity", *mayala* "dirty, foul, unclean, impure" (*maila* "id., dingy, dark-hued, of a grizzled colour, mixed of red, white, yellow, and black"), Tam. *mayilai* "foulness, dirt, ash colour, grey, mixed colour of white and black".

These words are either blendings or, rather, suffixed forms of *may-*, the nasalized variant of *ba-ya*, cf. S. *maṇi* (< \**mayila*), *moela* "dirt, filth, dirty, filthy, soiled", *ḍamaila* "dirty, soiled", *bajrahi* "slovenly, dirty, slatternly", *b(h)ejrāhi*, id., *ben'jak' serak'* "dirty", *bejē bejē* "foul, running, dirty", *bejelgak'* "disgusting, bad-looking, dirty", *bhaskar* "ugly, unshapely" (?), *bhaṣuḍaṇ* "dirty, slovenly", *bhosḍoṇ* "dirty, besmeared (with ashes, dust, etc.)", *bhosṇḍo*, *bhosṇḍoṇ*, *bhoso*, *bhosōṅga*, id., *bhosṭo*, *bosto*, *bostoṇ* "polluted, defiled", *basiṇ* "dirty", *urum bhusum*, *uruṇ bhusuṇ* "dusty", *hen'jlaṇ pen'jlaṇ* "slovenly, dirtily", *hejlec' pejlec'* "dirty, untidy", *musraṇ* "dusty, dirty" (Campbell), *silmqec'* "dirty" (contamination with *gārsilom*?), etc.

In Dravidian we find two groups of words, the one meaning "dirty", the other "black, dim", between which it is difficult to draw a dividing-line. The first group is represented by Tam. *mai* "blackness, darkness, collyrium, ink, fault, defect, sin, dirt", *maccu*, *māccu* "blemish, fault", *mācu* "spot, stain, blackness"<sup>42)</sup>, Kann. *macca*, *macce*, Tel. *macca* "a black spot on the skin, a mole, freckle, scar of a wound", Kann. *māsu* "dirt, impurity", Kann. *masi*, *māsalu*, Tel. *māsi* "dirt", Tel. *māyu* "to

<sup>41)</sup> See Bloch 391 and Additions XV with bibl., Turner s.v. *mailo*.

<sup>42)</sup> See F. Otto Schrader, BSOS 8, 759 (with problematical Uralian connexions).

become dirty, be destroyed", *masṭu* "dirt, sediment", Kui *māsi* "filth, dirt, stain, wrong, wrong-doing, sin", *māsa* "to make a mistake", etc. Ramaswami Aiyar, who has studied the Dravidian words for "dim, dark, black" in the 'Educational Review' for Aug. 1930, concludes that the base *ma-* has "been very ancient in Dravidian, if not native in this language-family". We shall not enter here into a discussion of these words (which perhaps constitute a separate group) and of Skr. *maśi-*, *masi-* "bone-black, ink", Tam. *maci* "ink", Hi. *misī*, Nep. *misi*, *missi* "tooth-powder, tooth-paste", S. *misi* "a powder used for tingeing the teeth a black colour (used by low-caste Hindus)", M. *misi* "black tooth-paste", etc. (cf. Tam. *maci-* "to mash, reduce to pulp"). But cf. *masṭu* ~ S. *bosṭo!*

We cannot however ignore the fact that Skr. *kalmāṣa-* "spotted, variegated" (bunt, gesprenkelt, Pet. Dict.), Vāj. S., Taitt. S., etc.; n. "spot, stain", *kalmāṣī-* "a spotted cow", *kalmaṣa-*, m. "dirt, stain, sin" (since Rām., Manu), and *kilbiṣa-*, n. "fault, guilt, sin, offence" (since RS), which have a similar meaning and which must be Proto-Munda loan-words on account of the well-known prefixes *kal-*, *kil-*, show a cerebral § 43). As will be pointed out in the Appendix, a cerebral *ṣ* stands for *ž* and cannot be derived from *y* (as *cc* in Pkt. *macca-*, n. "malam", Deśīn. 6, 111, possibly might be). Since *ž* has arisen from *ɖ*, we are thus led to assume a root *ma-ɖa* (*bu-ɖu*). As a matter of fact, Santali has several words which must be referred to such a root, cf. *bod̥or* "muddy, turbid, dirty, rotten", *bod̥e* "muddy, turbid, dirty", *sed̥e bede*, *sedge beđe* "to make dirty, muddy", *sod̥or bod̥or* "dirty, soiled", *sorōn potōn* "dirty, grimy, soiled, untidy, unclean, slovenly", *soroc' potoc'* "hurriedly, slovenly", *loso poñdo* "covered with dirt or dust, dirty, dusty", *herañ petañ* "slovenly, dirty, filthy, unclean, disorderly" (cf. *hejlec' pejlec'* quoted above); nasalized: *mar-* in *maṅga murā* "dust-stained, stained, dirty", *marghañ* "dirt, filth, unclean, dirty, soiled" (cf. *malgot'* "unclean, dirty colour"), *margaiñha* "dirty, soiled", *murguc'* = *muiguc'* "dirty". It should be noted that *bhosñdo* is a blending of *bas-* and *baɖ-*.

It is clear that in accordance with the phonetic laws upon which the present work is based, it is possible to unite the roots *mal-*, *may-*, and *maž-/maɖ-* under a root *ba-ɖa* "dirty". Cf. perhaps Mon. *kha-moit* "dirt". The Munda data do not however allow us to answer the question whether this combination is necessary, nor do they solve the central problem whether these root-variants (if they are so at all) are due to a dialectal ramification of Proto-Munda or rather represent very ancient Austric variants. [See the introductory remarks and note the variation in *mur-guc'* ~ *mui-guc'*, root *mur/may*, blended with *ma-ga*].

<sup>43)</sup> Przyluski already combined *kalmaṣa-* and *kilbiṣa-* in his article entitled "Emprunts anaryens en indo-iranien" (Monde Oriental 28, 1934, 140 ff.), but connected them with Cham *bih* "poison", etc. IE. etymologies have been proposed e.g., by H. Petersson, Studien über die idg. Heteroklisis 146, and Scheftelowitz, KZ. 53, 253 (*kilbiṣa-*), 258, n. 2 (*kalmaṣa-*).

15. *k á ś m a ś a -*.

This word is only once attested in Ath. S. 5, 21, 1 (in a hymn to the war-drum) *vidveśāṁ kāśmaśāṁ bhayāṁ amītreṣu ni dadhmasi* "mutual hate, confusion, fear, we put into our enemies" (Whitney). The exact meaning of *kāśmaśā-* is unknown. Roth suggested "Bestürzung" on account of its supposed relationship to *kaśmala-*, and Whitney remarked that it "is very possibly only a misreading for *kaśmala-*, as equivalent to which it is here translated". Although a word-analysis *kāśma-śā-* is out of the question (see s.v. *kaśmala-*), the sense assigned to the word may be correct. Like *kaśmala-*, it must contain the prefix *kaś-*, hence the radical element is *maśā-*. We have no reason to regard it as a misreading as it is likely that other derivatives from the same root occur in Aryan, cf. Pkt. *musahāṁ* "agitation of the mind" (*manasa ākulatā*, Deśīn. 6, 134), which contains the same Proto-Munda suffix *-ha-* as *kalaha-*, *ladaha-*, etc.

The radical element occurs in S. *mōc' mōc'*, *mōmōmōc'* "dejected, downcast, sad, feeble", *mas mas*, *mas masao*, *mus musaū* "indisposed, out of sorts", M. *dhundur musā* "dejected, sad", *duru musu* "ill, indisposed", *mas masao* "indisposed", *mos moso* "lazy" (?), which may further be connected with *ba-ya* "dirty" (see s.v. *kaśmala-* and note *malīmasa-*). They must probably be kept apart from *mōs mōsō* "silent, reserved (sulky or dejected)", *musuc'* "quiet, reserved", *masac' musuc'* "taciturn, retired, unsociable, to keep oneself aloof", *māsuā* "unsociable, indolent, lazy", *mōc mōcō* "sulky, pouting", which convey a different meaning and belong to *ba-ya* "to turn aside, be sulky" (cf. *bhēn'cōk'* "to sulk", etc.).

If this explanation of *kāśmaśā-* is correct, its meaning must have been "dejectedness, lack of self-confidence, shyness, timidity".

16. Pkt. *k a s s a -* "mud".

Cf. Deśīn. 2, 2 *kasso tathā kaccharo pañkah*. Bloch, p. 304, compares Skr. *kaccara-* "dirty", Hi. *kacrā* "fragments", Si. *kaciro* "bit of vegetables", etc. (cf. Turner s.vv. *kacar* and *kasar*), which may be correct for *kaccharo*. As for *kassa-*, Paravastu Venkata Ramanujaswami, in the 2nd ed. of the Deśīnāmamālā, derives it from Dravidian *kasa*, *kasavu*, but Tamil *kacā*, *kacavu* "a fibrous plant" and Telugu *kasavu*, *kasuvu* "grass, straw, sweepings" can hardly account for it. We may rather compare K. *kāsā* "earth, dust, dirt", S. *hasa* "soil, earth, land", M. Ho *hāsā* "earth, mud, soil".

17. Skr. lex. *k ā s ū -* "illness" (Hemac.).

Also written *kāśū-* Uṇādis. 1, 87 (= *vikaladhātuh* and *śaktih* "spear", according to Ujjvala). Cf. K. *kāśū*, Kh. *kosū* "pain, to ache", S. *haso* "pain, to hurt, ache", M. *hāsu* "illness, to be ill, to suffer", Ho *hāsu* "to be ill", So. *ēsū-* "fever", *ēsū-dā* "pain", *asū* "to pain". With prefix *ka-*, cf. Palaung *shū* "pain".

18. *kunṭha-* “blunt, dull”.

Since Mhbh. and Rām.; when metaphorically used it means “ vexed” (*bāśpakuṇṭhakanṭha-* Daśak. 100, 15—16 Ag.) or “incapable” (with inf., Vikramāṅkad. 18, 40). The participle *kunṭhita-* (same sense) is used since Kālidāsa. Several attempts have been made to explain it as a word of IE. descent: Franke connected it with Greek *κυλλός* (see Wackernagel, Altind. Gramm. I, 170), Uhlenbeck s.v. regards it as Middle Indian on account of mod. Persian *kund* “blunt”, Bal. *kunt* “blunt, coarse, silly”, whereas Tedesco, JAOS. 65, 97 briefly indicates a new explanation (from *kṛttā-*). Its Proto-Munda origin is however beyond question on account of several Indo-Aryan words with similar meanings (“short, stunted”), which show the variants *kunṭ-*, *kut-*, *kuṇ-*, and Proto-Munda prefixes; cf. Pa. *kunṭha-* “stunted, dwarfish”, *lakunṭaka-* “dwarf”, Bashkarik (Dardic) *lukut* “small” (Kshm. *lōkuṭ*“, Pashto lw. *lakute*, etc., see Morgenstierne, Acta Or. 18, 241); Skr. lex. *matkuṇa-*, m. “a beardless man, an elephant without tusks, a small elephant”, *matkuṇā-*, f. “pudendum sine pube”. The last words are probably blendings of *kuṇ-* and *maṭ-* (see *baṇḍā-*).

The Proto-Munda root *ga-ḍa* shows the same combination of meanings as *ḍa-ḍa* (see *śunṭhā-*, *daṇḍā-*), *wa-ḍa* (see *baṇḍā-*), etc. viz. “1. stunted, short, small; 2. bare, barren”. (As a matter of fact, they may be explained as very early derivatives from an ultimate radical element *ḍa*<sup>44</sup>). The sense “blunt” is met with in S. *maskuṭa* “blunt (of soft iron)”<sup>45</sup>, *kōṛē*, *kōṛēc'*, *kōṛēt'* “having the edge turned, blunt”, *kōṛga* “turned edge, crumpled, creased, blunt”, *kōṛgo*, *kōṛgot'* “blunt, having a turned edge”, M. *bhokoṭo*, *bhokṭo* “blunt”. As for Pa. *kunṭha-* “cripple”, see s.v. *khora-*.

To the same word family belongs *kūṭā-* “not horned” (used of oxen, etc., since Ath. S.). Some scholars hold it to be identical with *kūṭa-* “bone of the forehead, horn” (see Walde-Pokorny, I, 433), but this word actually means “mallet, hammer”, see Burrow, Transactions Philol. Soc. 1945, 92. The same scholar suggests to connect *kūṭā-* “not horned” with Tam. *kūlai* “that which is short”, *kūlai-k-kiṭā* “tailless he-buffalo”, *kūlai-k-kompan* “an ox with blunt horns”, Kann. *kūle*, *kūle* “stump, stubble” (ibid., p. 95 f.). But cf. S. *gutrut'* “hornless, half-grown”, *guṭra* “short in stature, small, undersized”, and, with a Proto-Munda prefix: S. *atkura* “childless, barren, heirless”<sup>46</sup> etc. Kui *gūṭa* “a stump, stumpy, short, dwarfish” and *gūṭi* “stumpy, shortened” must accordingly be loanwords, as the Austro-Asiatic origin of the S. words appears from Mon *khut*, *khüt* “to be blunt, not pointed”, *kun* “a dwarf, to be hump-backed” which may be connected with Mon *sakut* “to cut off, break off, omit,

<sup>44</sup>) See “Munda and Indonesian” (to be published in “Orientalistische Bijdragen”).

<sup>45</sup>) Blending of *wa-ḍa* (see *baṇḍā-*) and *ga-ḍa*.

<sup>46</sup>) Kui *atkuna*. id. (from Oriya).

to be cut off, to be scarce", *thakut* "to sever, be severed" (*takut ā* "to be cut off, severed"), *tekut* "to cut in lengths or pieces, a piece cut or broken off, fragment", *pekuṭ* "to cheapen", *kut* "to cut off, amputate". S. *koṛa* "boy", *kuṛi* "girl" are probably to be derived from this root ("small" > "child", see s.vv. *dimba-*, *śuṇṭhā-*, *baṇḍā-*, etc.); Burrow, BSOAS. 11, 135, n. 3, suggests a Drav. origin, but cf. p. 50.

This explanation of *kūṭā-* is supported by the fact that the synonyms of *kūṭā-* are mostly of Proto-Munda origin, cf. *tūparā-* "hornless" (: M. *tupā*, *tumpu* "blunt"), Skr. *mundin-* "hornless" (: S. *mundra* "having his hair shaved"), Pkt. *matṭa-* "śṛṅgahīnah" (: Skr. *baṇḍā-* "maimed, crippled"). Tam. *kūlai*, Kann. *kule*, *kule*, are probably borrowings from Munda. See further s.v. *khadga-* "sword".

Note. By the side of *matkuṇa-* "beardless man" there is a different word *matkuṇa-*, m. "bug" (since Manu and Suśr.); cf. Hi. *makhūn*, Guj. *mākan*, Sgh. *makuṇā*, id. (and Hi. *camokan*, *camūkan* "louse, tick", < \**carma-*  
*matkuṇa-* according to Turner s.v. *makunu*), Pj. *māgnū* "bed-bug". Both the connexion with Gothic *maþa* (Uhlenbeck, recently Specht, Ursprung der idg. Deklination 161) and the etymological explanation proposed by Pisani, ZDMG 97, 1943, 329 (*mēd-* + Gr. *zōrōwū*) disregard the variants Skr. lex. *kolakuṇa-*, *koṇakuṇa-* "bug" (echowords from a root *koṇ-/kuṇ-*), *utkuṇa-*, *uṇkuṇa-*, m. id. (Sgh. *ukuṇā*, m., *ikiṇī*, f. "louse", hence Tam. *ukuṇam* "bed-bug"), AMg. *ḍhiṇkuṇa-* (cf. *ḍhamkuṇa-*, *ḍhemkuṇa-*, m., Deśin. 4, 14; Mar. *dhekūn*, *dhekūn*) "bug"<sup>47</sup>), Skr. *kuna-*, m. "a parasitic insect" (cf. Tel. *khuṇamu* "an insect that is found in timber, and ingraves lines under the bark of a tree", Tam. *kunu* "worm, maggot"), *kuṇin-* "a sort of hornet" (thus pw.; *kuṇī kaṇabhaḥ* Suśr.). Hence *matka-* "bug", recorded by lexicographical works as the Rājanighaṇṭu, must be due to a wrong analysis of *matkuṇa-*.

Although it is clear that the radical element of these words is *kuṇ-*, its derivation is rather obscure. On the one hand, we find *kiṭibha-*, m. "bug" (Hemac.), *kina-*, m. "woodworm" (Hārāv.), perh. connected with Kum. *kino* "an insect which adheres to the skin of cattle" (cf. Turner s.v. *kirnu*); their Austro-Asiatic origin is probable on account of Kh. *toṇken* "bug", Mon *sakit*, *tekit* "bug", *thekit* "a bed-bug", *kit*, *sakit* "to bite" (cf. *kemit* "mosquito"?). On the other hand, Skr. *kuna-* "a parasitic insect" cannot be separated from *ghuna-*, m. "wood-worm" (Sadv. Br.), *ghurghura-*, *ghurghurghā*, *gharghūrghā-*, id. (lex.), which point to a root *guḍ-*; this may also be at the base of Nep. *ghocnu* "to pierce, prick, stab, perforate". The question as to the ultimate origin of *guḍ-* cannot yet be answered, cf. Tam. *koṭṭu-* "to sting as a scorpion, a wasp", *koṭukku* "sting of a wasp, hornet, scorpion"; Tel. *kuṭṭu-* "to prick, bore, pierce, sting", *kuṭṭu* "a stitch,

<sup>47</sup>) According to Pischel, Gramm. der Pkt. Sprachen § 212 (cf. Bloch 341) < \**ḍamṇkuṇa-* ("mit Umtreten des Hauches") on account of Mar. *ḍākhaṇī* "to bite" (< Skr. *damīś-*).

a prick or puncture, piercing", Kui *kuta* "to prick", etc. Is *maṭkuṇa-* a Dravidian word with a Proto-Munda prefix added, like S. *topoṇḍ* (see p. 92)? But cf. S. *aṭkuṭi* "a prickly annual", Malto *aṭkuṭi* "thistles" (prob. Munda *lw.*). Connexion of *kaṇabha-*, m. "hornet" (Suśr.) is doubtful.

### 19. *k u b j á -* "crooked, hump-backed".

1. First occurrence in Vāj. S., since Mhbh. Rām. in common use. No plausible explanation has been given hitherto. Some scholars derive it from *\*kubjhá-* < *\*kubh-ko-* on account of *kubhrá-*, m. "humpbacked bull" (Maitr. S.), while others assume IE. root-variation on a large scale (e.g. Persson, Beiträge zur idg. Wortforschung 104, n. 4, and 106, n. 3). Maurice Bloomfield, in a brief note entitled "On the Origin of the so-called Root-Determinatives" (Proc. Am. Phil. Assoc. 24, 1893, XXVII ff.) points out that "Just as *kubjá-* "hunchbacked" seems to betray in its final sound its congeneric relation to *ny-ubja-* "crooked-back", so also *urubjá-* "wide open" is the opposite of *kubjá-*. We have here a start in the direction of a suffix *-ubja-*, whose productivity is limited, however, by lack of opportunity" (Similarly Wackernagel, Altind. Gramm. II, 1, 12).

Santali has numerous derivatives from a root *ka-ba* "bent, crooked", e.g. *kabea kobea*, id., *kabuṇ* "stooping" <sup>48)</sup>, *kob(r)ę*, *kombę*, *hombe* "crooked, bent", *kumbę* "an arched, bent piece of bamboo or other suitable stuff, to bend, curve", *hombo* "to crouch, hide", *ombak'* "to bend down on all fours", K. *homba* "to bend down, stoop", etc. The native Munda character of these words appears from the vocalic variation, the change *k* > *h* > *-*, the aspiration *k* > *kh* in Pa. Pkt. *khujja-*, Mar. *khujā* "dwarfish" (see Turner s.v. *kujo*), the consonantal interchange *b* : *bh* (Skr. *kubjá- : kubhrá-*), *p* : *b* (e.g. Nep. *kupre*, *kubre* "a hunchback", *kupro*, *kubro* "hunchbacked, deformed, bent"), and the nasalization (in Nep. *khumle*, *khomle* "bent", *khumcinu* "to be bent", Pkt. *khummia-* "bent"). Cf. also Khimi (Burman dialect) *kabu* "to fall down (prostrately)" <sup>49)</sup>, which is an Austro-Asiatic loanword like *ang* "to open the mouth", *säning* "year".

Many of the Santali derivatives from *ka-ba* contain an additional element *j*, e.g. *kabja kubja* "crooked, bent", *kobjo* "bent, stooping, crooked". Although word-derivation by means of suffixes must have been rather common in the Proto-Munda of the Yajur-Vedic period (see, e.g., *khadgá-*, *phalgú-*), it seems doubtful whether we may regard Proto-Munda

<sup>48)</sup> Cf. Beng. *hāmlā* "to be eager, fall down on all fours in eagerness", *humṛi* "a fall on one's face", *humṛā* "push through eagerness, fall face forward" ( : *hāmā* "crawl", Chatterji, 405, 888 f.), obviously contaminations of two different words.

<sup>49)</sup> See R. Shafer, Khimi Grammar and Vocabulary, BSOAS. 11, 386 ff.

\**kubja* as a case of suffixation. When trying to analyse the Santali vocabulary we often encounter a particular difficulty: many words appear to contain the characteristics of two (or more) different roots so as to exclude a decision as to their origin. Thus we find S. *kądbur*, *kuđbur* "to bow, bend head down", *kądbuc'*, *kątbuc'*, *kuđbuc'*, *kotbę*, *kořbet'*, *korbəni* "bent, crooked", *kąbun* "lanky and bent, tall and stooping" and on the other hand *kąbun*, id., *kubdha*, *kubdhə* "hump-backed, short-necked and round-shouldered", *kumđhuc'* "short-bodied (somewhat hump-backed), to crouch, to roll oneself up", *kobę* "crooked, bent". They may be derived either from *ka-ba* (with infix or suffixed *d*) or from *ka-đa*, a root which conveys the same meaning as *ka-ba*. In reality they rather represent blendings, in which the two roots have fused. It should be noted that, owing to the extra-ordinarily large number of homonymous roots in Munda, recourse has been had to several expedients in order to distinguish between the homonyms. Thus Munda has made a particular use of the "echo-words" (which are found on the whole area of Austric languages, in Dravidian, etc.) by combining dialectal variants of one and the same word, each of the components thus defining the other<sup>50</sup>). The same tendency may account for numerous cases of "blending".

This explanation holds good also for *kubjá-*, as it cannot be separated from *ka-ya*, e.g. S. *kaya koyo*, *koyo koyo*, *kayañ kuyuñ*, *kuyuñ kuyuñ*, *kaja kojo*, *kijo kojo*, *kijə kaje*, *kojo*, *kuja* "bent, stooping", *kon'ję* "crooked, bent", etc.

2. Skr. *kubhrá-*, m. "humpbacked bull" (Maitr. S. 2, 5, 3) is generally considered an inherited IE. word (see Walde-Pokorny, I, 374, and the other authorities quoted above). But Hi. *kubaṛ* = *kub* "a hump on the back", *kubṛā* = *kubbā* "humpbacked", Mar. *kubaḍ*, *kubḍā*, Guj. *kubḍū*, adj. (see Turner s.v. *kubro*) and Mar. *khubaṛ* "hump on the back" point to a cerebral. They cannot, of course, be derived from *kubhrá-* (as is also shown by their different consonants: *b* for *bh*, and partly *kh* for *k*), but they are independent younger borrowings from (Proto-) Munda. As such, they represent more faithfully the Munda *r*, which in the Vedic language could only be represented by the phoneme *r*. It will be observed that Munda seems to have but slightly changed since the Vedic period (so far as its phonological aspect is concerned).

It follows that Ved. *kubhrá-* reflects a Proto-Munda \**kubhṛa*, which is identical with S. *kubḍha* "humpbacked", quoted above.

3. A similar explanation may be suggested for *kúbara-*, *kūbari-* "the pole of a carriage" (Maitr. S. 2, 1, 11, Kāṭh. S. 10, 5), Pa. *kubbara-*. In

<sup>50</sup>) Cf. e.g. K. Wulff, *Zs. f. Kolonialsprachen* I (1911), 234 for possible Indonesian parallels, and Tedesco, *JAOS*, 65 (1945) 95, on Indo-Aryan identity-compounds.

older works on Indo-European etymology it was connected with Greek *κυβεράω* "to steer", Lithuanian *kumbrýs* "plough-handle", but the Greek word stands for *\*κυμεράω* (cf. Cyprian *κυμερναί*) and if any relation between *κυμερ-* and *kūbar-* exists at all, this cannot be accounted for satisfactorily. R. Fohalle, *Mélanges Vendryes* 164 f., concludes a discussion of *κυβεράω* with the words: "la racine peut être indo-européenne; le mot ne l'est pas" <sup>51</sup>). Modern authorities are therefore inclined to separate both words, the more so as the long *ū* of *kūbara-* is also an argument against their supposed relationship (see Walde-Pokorny I, 467; "vorläufig unklar" Wackernagel, Altind. Gramm. I, 184). As a matter of fact, Ved. *kūbara-* is identical with Hi. *kūbaṛ* "a hump on the back", *kūbṛā* "humpbacked, crooked". (In Shahabad *kūbaṛ* denotes a crooked beam, see Grierson, Bihar Peasant Life § 1260). Skr. *kūbara-* is accordingly a dialectal variant of *kubhrá-*; cf. also Pkt. *kuhada-* "kubjah" (Deśin. 2, 36) from *\*kubhad*. As for the meaning of *kūbara-*, cf. S. *kubet'*, *kumbet'* "an arched piece of bamboo", *kāṭba*, *kāṭmba*, M. *kaṭbā*, Ho *kābā*, Kh. *kārbā* "plough-handle" (orig. "crooked", cf. Kui *koṭi* "plough-handle", from the well-known Drav. root *kuṭ-* "crooked").

4. *Kūrpara-*, m. "elbow" (sometimes "knee"), Pa. *kappara-*, Pkt. *koppara-* present some difficulties. *Kūrpara-* belongs to the Class. language (Suśr. Bālar., Daśak. 63, 15 Agashe, Gopālakelic.). The following are some variants recorded by lexicographers: *kaphoṇi-*, *kaphaṇi-* "elbow", *kuphaṇi-*, id. (Hemac. *Uṇādīgāṇasūtra*), *kapoli-* "knee joint"; perhaps *kapola-*, m. "cheek" (since Rām. Suśr. Yājñav.) is connected. There are more instances of one word denoting both the arm and the knee joint, e.g. S. *ṭhōṛē* "the ankle, the elbow joint, the knee joint". The primary meaning of such words has prob. been "bend", which excludes the connexion of *kapola-* with *kapāla-*, n. "shell, potsherd, skull" (Pet. Dict., Solmsen, Beiträge zur griech. Wortforschung 198, PTS. Dict.). It is fairly certain that *kūrpara-*, *kapoli-*, etc. are Proto-Munda words <sup>52</sup>). As a matter of fact, Tam. *kopparam*, Tel. *kopparamu* "elbow" and Tam. *kavuḷ*, Mal. *kavil* "cheek, temple of an elephant" <sup>53</sup>) may easily be explained as loan-words. It is however hard to decide whether we have to analyse *ka-ba* + suffix *da* (or *ṇa*) or prefix *ka(r)* + root *pa-dā*, since all the words quoted have a similar element *-da-* (*-ṇa-*) in the third syllable; cf. perhaps also Ved. *kaphodā-* (v.l. *kaphauḍā-*, *kaphedā-*, *kaphaujhā-*) in Ath. S. 10, 2, 4 ("elbow"?). If Bloch 317 is right in connecting *kaphaṇi-* "elbow" with Pkt. *khavaa-*, m. "shoulder" (*skandhah* Deśin. 2, 67), Hi. Pj. *khawā* "shoulder,

<sup>51</sup>) As for Lith. *kumbrýs*, its prim. meaning is "protuberance" (cf. e.g. Petersson, Stud. über idg. Heteroklisie 75).

<sup>52</sup>) Impossible is the connexion with O. Pruss. *klupstis* "knee" (Scheftelowitz, KZ. 53, 257). Burrow, Transact. Philol. Soc. 1945, 96, derives *kūrpara-* from Dravidian.

<sup>53</sup>) Ramaswami Aiyar, Ojhā-Volume 16, questions the derivation of *kavuḷ* from *kapola-*.

shoulder-blade", Guj. *khabho*, Mar. *khawā* "articulation de l'épaule", this point would be decided, but the meaning "shoulder" is rather different (cf. Kann. *koppara* "shoulder-blade"? Meaning uncertain). Nevertheless, in the absence of decisive materials, it may be suggested as a working hypothesis that the original forms *\*kū-r-p-ət*, *\*kap-əd* (*\*kap-ol*), *\*kap-ən* are identical with *\*kūb-əd* (in *kubara-*, etc.). The connexion of Skr. *kapolā* "cheek" is doubtful. It has also been compared to Sakai *kapō*, Semang *kāpo*, Nicob. *tapōq*, etc., which excludes the former explanation<sup>54)</sup>.

## 20. *k u l i n g a-* "the fork-tailed shrike".

Attested in Mhbh. 1, 61, 9 Bomb. (1, 55, 8 Poona has a different reading), Vāsavad., Bhāg. Pur.; *gṛhakulīngā*- Suśr., femin. *kulīngī*- Bhāg. P., *kulīngaka-* "a certain bird of prey", Caraka. Moreover the form *kalinīga-* is recorded by lexicographers and (as a false reading) by Nīlakanṭha in his commentary on Mhbh. 1, 61, 9. A different sense has *kulīngā-* "sparrow" (Bhāvapr., lex.) beside which *kulīngaka-*, *kulīnkaka-*, *gulīnkaka-* are recorded (lex.). Cf. Pa. *kulīnka-*, *kulūnka-* "a small bird", Tam. *kalinīkam* "sparrow" (lex.).

Schmidt, MKV. 88, while connecting Nikob. *kalān* "white bellied sea-eagle, Cuncuma *lemogaster*" with Khmer *khleñ*, Stieng. *klīñ* "kite", points to Skr. *kalinīga-*. It is however very improbable that the Khmer word should have been borrowed from Sanskrit as we find the same word in Khasi, viz. *khliñ* "kite, eagle", with the "compositional form" *līñ* which is used for it in certain circumstances<sup>55)</sup>. It can hardly be doubted that Skr. *kulinīga-*, *kalinīga-* reflects the Proto-Munda equivalent of the words quoted. The only difficulty lies in the fact that several lexicographical works (Trikāṇḍaśeṣa, Hemacandra and Medinī) mention a word *kalikāra-* with the same sense. Since *\*kalika-* can hardly be connected with *kulinīga-* it must be a different word (cf. *kulikā-* "a certain bird" VS. 24, 24, lex. *kālīka-* "ardea jaculator"?).

It seems reasonable to derive the name of the people of the Kalingas (who were settled on the Telugu coast from the Kistna to the Mahānadī, see Pargiter, JAS. Beng. 66 [1897], p. 98 f., Hobson-Jobson, s.v. *Kling*) from the name of this bird, which then must have been the totem of a Proto-Munda tribe living in that country. S. Lévi has already envisaged this possibility in his article in the Journal Asiatique 1923 II (= Pre-Aryan and Pre-Dravidian in India, p. 100), but prefers to connect *kalinīga-* with Tibetan *glin*, Telugu *lañka* "island". Although the Kalingas dwelt in a region that was rich in islands and where, moreover, the Telugu word may have been in common use, his conclusion is not cogent.

<sup>54)</sup> S. K. Chatterji, Pre-Aryan and Pre-Dravidian in India, p. XXII, Kuiper, Acta Or. 16, 304; see also Ramaswami Aiyar, Ojhā-Volume, p. 15 f. Cf. Bahnar *bō*, id. (Schmidt, MKV. 86).

<sup>55)</sup> Roberts, Simplified Khassi Grammar, p. 6.

S. Lévi (engl. transl. pp. 80 and 100) and Przyluski, J. As. 1926 I, 5 n. 1, further compare *bhuliṅga-* which is the name of one of the tribes of the *Sālvas*, and of a certain bird, cf. *bhuliṅga-* (Manm. II, 6a: Tam. *pulinkam* "sparrow"), *bhūliṅgaśakuni-*, *bhūliṅgaśakuna-* (Mhbh. 2, 41, 18 and 44, 27 f., 12, 169, 10). This connexion may be correct, though it should be noticed that the word *ku-liṅga-* was in use all over the Austro-Asiatic area, whereas *bhu-liṅga-* is isolated. Cf. Mon *klaiñ* "eagle", Khmer *khlēñ*, Bahnar *klañ* "aigle pêcheur", Semang Bukit *kēlāñ* "white-headed eagle", Tembi *klaak*<sup>n</sup>, Senoi *kē-lāk*<sup>n</sup>, Sakai *cep* *kēlak* "eagle kite", Central Sakai *klāk* "hawk", *klāñ-blok* "roc, garuda", *cīm-klāk* "hawk, eagle", Achinese *klēñ* "kite", Malay *lañ* (older form *hēlañ*) "eagle, kite".

## 21. *k u v i n d a -* "weaver".

A late and rare word, cf. Brahmavaiv. Pur., Kathās. (Pet. D. s.v. *kaṁsakāra-* and Add. to vol. V), Sāṅkara on Bādar. (pw), Yaśastilaka (Schmidt, Nachtr.); cf. also Sāhityakaum. 7 (p. 71) *deva, tvam asi kuvindah paṭayasi ca guṇān pratikṣaṇam citrān*, etc. The form *kupinda-* (Un. 4, 87) points to *kubinda-* (with unvoicing of *b* indicating a foreign origin).

In Acta Orient. 16, 305 I have connected *kuvinda-* with S. *bindi* "spider" on the supposition that its original sense has been "weaver". In AO. 17, 315 ff. attention was drawn to *Kuvinda-* which occurs in the Gopālakeli-candrikā as a tribal name (Ābhīrā Yavanāḥ *Kuvindaśavarāḥ*) <sup>56</sup>). Its exact form (*Kuvinda-*, as Caland writes it, or *Kubinda-*) could not be determined as the Leyden MS. as a rule uses the akṣara *va* for both *ba* and *va*. But *Kuvinda-* also occurs several times in the Bhāratamañjarī as a designation of an aboriginal tribe, cf. 7, 394 *S'akān Muṇḍān Kuvindāṁśca* (corresponding to Mhbh. 7, 119 where only Kirātas are mentioned, but cf. 7, 121, 14 and 43: *Kulinda-*, ed. Bomb.); 2, 114 *Kuvindaviṣayam jitvā* (: Mhbh. 2, 26, 1 *Kulindaviṣaye*). Whatever may be the correct reading, Kṣemendra's work confirms the conclusion drawn from the Gopālak. Cf. also the comm. on Sāhityakaum.: *kum pṛthivīṁ vindatīti kuvindo rājā jātivīśeṣaḥ tantuvāyaśca*.

It has been suggested (AO. 17, 316, n. 1) that the *Kuvindas* were a caste of weavers with totemistic relations to the spider. But other professional castes could equally claim the spider as their totem. In a study on Orissan ethnology (JBORS. 19, 1933, 333) it is stated that "the *Tiyar* fisherman has the fishtrap (*bājākāṭhi*) for his *Santak*", whereas "the fishing caste of *Kewat* has for its *Santak* the *saringā* which is a shuttle for weaving fishing-nets". In fact, just as the spider catches its prey with the cobweb it has woven, so the fisherman has to use his net. Hence the modern *Binds* (once mentioned in the Vāj. S. as *baindā-*), a caste of

<sup>56</sup>) Stieng *beñ* and Besisi *bōñ* are nasalized variants of *bih* and cannot accordingly be connected with S. *bindi*, M. *bind-ram*, Kh. *bendi*.

fishermen and cultivators<sup>57</sup>), owe their name to their net (Sāyaṇa *bindur jālam tena jīvatīti baindah!*). Similarly *jālika-* means “fowler” and “spider” (Böhtl.).

A parallel instance is *kaulika-* “weaver” (Pañcat.), *kolika-*, id. (Yaśastil.). These apparently reflect a word *\*kodika-*, which is preserved in Tam. *kōṭikam* “cloth”, *kōṭikar* “weaver”. Like *kuvinda-*, *\*kodika-* is connected with a word for “spider”, cf. Skr. *markaṇa(ka)-*, *markaṇī-*, *markaṇikā-* “spider”, *markaṇavāsa-* “cobweb”, Pa. *makkatāka-* “spider”, *makkatā(ka)-sutta-* “spider’s thread”, Pkt. *makkodā-* “spider” (Desin. 6, 142), *makkoda-* “a heap for stringing together by a machine” (ibid., see Turner s.v. *mākuro* “spider”), *kolia-* “spider” (2, 65). As for Mar. *kolī* “spider” and Si. *korī* “weaver, spider”, see however A. Master, BSOS. 9, 1009 f.)<sup>58</sup>.

We may suppose that the *\*kodika* originally were a tribe which had a spider-totem. In view of Pkt. *makkada-bandha-* “a chain worn over the shoulder” (Tam. *makkatū* “waist-band”), the original sense of the root element *kaṭ-*, *kod-* may be supposed to have been “to twist”. If this is correct, the word for “spider” may further be connected with Skr. *kāṭa-* “a straw mat”, *kaṭaka-* “id., cord, string, bracelet” (see s.v. *śṛṅkhalā-*).

## 22. *k o k i l a-*, m. “lighted coal” (Lex.).

This word is only recorded in the Trikāṇḍaśeṣa. Cf. Pkt. *koilā-*, “charcoal” (*kāṣṭhāṅgātāh*, Desin. 2, 49), Hi. Nep. etc. *koilā*, id. Bloch, p. 316, compares it to Pkt. *kouā-* “fire of dry cowdung” (*karīṣāgnih*, Desin. 2, 48), and connects these words with Mar. *koḷājñē* “to burn”, etc. (Skr. *kuḍi-* “dāhe”), whereas Chatterji 404 takes it as meaning “cuckoo-coloured”. The latter and Turner (s.v. *koilā*) derive the NIA. words from a Middle Indian original *\*koilla-*.

The Santali word corresponding to Hi. *koilā* is *kuilā* (cf. M. *koilā*, *kuilā*, K. *kōlyā*). Although this is probably an Aryan loanword, it cannot be separated from S. *koya*, *kuya* “black, smirched”, *kuilā* “black, dark-skinned”, and the other words quoted s.v. *kajjala-*. That words for charcoal have actually been derived from the root *ka-ya* “black” is shown by Skr. lex. *ajjhala-*, m. “charcoal” (Trikāṇḍaś.), which is obviously a dialectal variant of *kajjala-* (with loss of initial *h* < *k* as in *āvila-*). *Kokila-* is accordingly the Sanskritized form of Pkt. *koilā-* (from Proto-Munda *\*ko(y)ila* = S. *kuilā*), which has been created on the analogy of Pkt. *koila-*: Skr. *kokila-* “cuckoo”.

## 23. *k h a ḍ g a-*, m. “sword”.

1. Since Mhbh., Rām. Neither the connexion with Greek *φάσγαρον*, nor that with Old Irish *claideb* “sword” is plausible. On the last word,

<sup>57</sup>) See Acta Orient. 17, 307 ff.

<sup>58</sup>) So. *kukkūdi-yāñ* “spider” is ambiguous on account of its synonym *tuttūdi-yāñ*.

see J. Vendryes, *Mélanges de linguistique offerts à M. Ferdinand de Saussure* (Paris 1908), pp. 309—321, and H. Pedersen, *Vergl. Gramm. der keltischen Sprachen* II, 29; as for *khadga-*, cf. Wackernagel, I, 170, Vendryes 309 f. The origin of *khadga-* is still obscure and its structure does not confirm the idea that it is inherited from prim. Indo-European. A variant *\*khaṇḍa-* (cf. Tam. *kaṇṭam* "sword" in the lexicographical work of Piṅgala) has left some traces in NIA., cf. Hi. Beng. *khāṭā*, Guj. *khāḍū*, Panj. *khaṇḍā*, Mar. *khāḍā*, Gypsy *xanró* (see Turner s.v. *khāṭo*). Bloch 318 observes that only the first element of these words recalls *khadga-*, and supposes the nasal to be due to a contamination with the word-family of *khaṇḍ-* "to break". As it seems reasonable to suppose some connexion between this root and the word for "sword", we shall first have to examine more closely the derivatives from this root.

Skr. *khaṇḍa-* "broken, crippled, defective, not full (moon)" Mhbh. Rām. etc.; m.n. "break, fragment, piece, part, section (of a book, Ait. Ār., Kena Up.), sickle (of the moon)", *khaṇḍaka-*, m. "piece, part", *khaṇḍikā-*, f., id. (Kāś. on Pāṇ. 3, 4, 51; see Schmidt, *Nachtr.*) are usually connected with *kāṇḍa-* (see below) and with Lith. *skéldéti* "to burst" (Fortunatov, Lidén, *Studien zur altind. und vergl. Sprachgesch.* 88 with bibl., Petersson, *Studien zu Fortunatovs Regel* 46 f., 51, 53, Walde-Pokorný I, 436 with bibl.). The inferential form IE. *\*kolndo-* cannot however be correct as there is a variant with *g*, cf. *gaṇḍa-* "section, piece, trunk" (Divyāvad., Kathās.), *gaṇḍikā-*, f. "piece" (Divyāvad.). Owing to the false premise that *khaṇḍa-* is an IE. word, no attention has been given to these variants although in the Addenda to the shorter Pet. Dict. (VII, 337) it is expressly stated that *gaṇḍa-* is identical with *khaṇḍa-*. Cf. Nep. *giṇnu*, *gēṇnu* "to cut into pieces, kill". Further derivatives are *khaṇḍayati* "breaks or cuts to pieces, divides, dispels, hurts, wounds, destroys, interrupts, violates, etc.", *khaṇḍila-* "a small section" (Mān. GS., Harṣac.), *khaṇḍalaka-* "a small piece" (Harṣac.), *khaṇḍiman-*, m. "fragmentary state", lex. *khada-*, m. "splitting", and *kharvayati* (*kharvita-* Kathās. 51, 1, Gopālakelic. 43, 17). Beside *khaṇḍayati* the Dhātup. records *khuṇḍayati*, *khodayati* (cf. *khurati* "chedane, *khaṇḍane*, *kṣore*").

The various phonetic changes, which these words presuppose, suggest a Proto-Munda, rather than a Dravidian, origin. As a matter of fact, modern Munda has a great many words which must be traced back to a root *ga-ḍa* "in pieces", e.g., S. *gundā*, *gundā* *gundi* "fragments, remnants, small bits, to make into do., to grind" (cf. M. *gundā* "crumbs", Mark 7, 28), *gaṇḍa* *gundā* "fragments, crumbs, to break into do., to grind small" (cf. Tel. *gandarulu* "fragments, bits", a loanword), *gunduc'* "excrements (in small quantity)", *giṇḍra* "a piece, bit", *kuṭra* "a fragment, bit, piece, to cut into pieces, divide", *kaṭra* *kuṭra*, *kuṭra* *kuṭri*, *kuṭra* *mutra* "bits, fragments, small pieces, to divide, cut into pieces", *kuṭri* *kuṭri* "in small divisions", *kitra* "fragment, piece, to divide into pieces", *kaṭi* *kuti* "in

pieces, to cut into do.", *khaṇḍa khaṇḍi, khaṇḍa (k)hunḍi* "to cut into pieces", *khinḍi hunḍi, khini khudri* (*hudī, hunḍi*) "to tear into pieces", *kheṇdec' bekrec'* "scattered, in small pieces", K. *kūdkā, kutkā* "piece, bit, crumb", *kūdkā-kī* "to break into pieces", Kh. *kūrā* "powdered".

Skr. *khadga-* is formed with the same guttural suffix as, e.g., *phalgú-* "weak", *phalgú-* "reddish", *khadgá-* "rhinoceros". This morphological detail excludes an etymological connexion with Tam. *kaṭi-* "to cut into pieces", *kaṭṭu* "section, part" (unless these Dravidian words are borrowings from Munda). As for Skr. *bṛgala-*, n. "morsel, piece, fragment" (*ardhabṛgalā, puroḍāśabṛgalā*, S'at. Br.), its variants *vṛkala-*, n. (S'at. Br. Kāṇv., see Caland, Introduction 55), *vṛkala-*, m. (Baudhāyana)<sup>59</sup>) rather suggest a root *wa-ga*, than *gala-* with prefixed *bṛ-*; cf. perhaps S. *bhūṭīgar* "a block, piece of wood, to cut into pieces", *bhūṇgrāu* "to cut off, hack, chop", etc. The supposed connexion with Goth. *brikan* "to break" (Persson, Beiträge zur idg. Wortforschung 36, n. 1) is in any case fictitious.

By the side of *khaṇḍī-kṛ-* there occurs a variant *kaṇḍī-kṛ-* "to pound", which shows the common Munda variation of aspirates and non-aspirates. Hence *kaṇḍana-* "pounding" (Harṣac.) "the thrashing, husking, husk, chaff", *kaṇḍanī-* "mortar" must have the same origin as *khaṇḍa-*; cf. S. *guṇḍa* *guṇḍi* "to grind", etc. I venture the supposition that Skr. *kāṇa-* "a small grain or single seed; flake, drop, spark, atom, a bit" is also a derivative from this Proto-Munda root. For the semantic development cf. Latin *grānum* : Skr. *jīrnā-*, and Russ. *pšenó* : Skr. *piṣṭā-*. This explanation is no doubt preferable to the derivation from IE. \**sqel-* "to split off"<sup>60</sup>). Skr. *kalā-* "small part" is ambiguous.

2. Proto-Munda *ga-ḍa* "stunted, short, dwarfish, small, blunt, dull" is a parallel root to *ḍa-ḍa* (see *daṇḍā-*) and *wa-ḍa* (see *baṇḍā-*). As will be pointed out in the discussion of these words, these roots show a striking parallelism both in their semantic development and with respect to morphology. Since neither of these parallel roots means "to cut into pieces", this root *ga-ḍa* must be distinct from its homonym discussed above; cf. Skr. *kunṭha-* "blunt, dull" (p. 40 f.), which cannot be derived from a root which means "in pieces". Parallel to *daṇḍā-*, the NIA. languages have some variants of a word for "stick, log", e.g. Hi. *gerī, gerī* "stick used in a game", Nep. *gir* "stick", *gīr* "log, block of wood", Kum. *gino* "block, log". Cf. Skr. *ganda-*, m. "trunk of a tree" (Divyāvad.), Pa. *gandī-* "stalk, sugarcane-joint", and Pkt. *giddiā-* (to which Turner refers) and see s.v. *laguḍa-*. Vedic *khígala-* seems to be composed of the well-known prefix *kṛ-*, *kar-* and *gala-*. If the meaning "stick" is correct, it may represent the same word, cf. *khígaleva visrásah pātam asmān* "like two sticks save us from fall" RS. 2, 39, 4 (thus Roth, Bloom-

<sup>59</sup>) Scheftelowitz, KZ. 53, 261, compares Greek ἐῆξις (from ἐῆγενμι), but the variation *g/k* rather suggests a foreign origin.

<sup>60</sup>) *Kaṇati* "becomes small" (*anūbhāve* Nir.) may have been deduced from *kāṇa-*.

field, SBE. 42, 340). Tarapada Chowdhury, JBORS. 17, 1931, 67, assumes the same meaning for AS. 3, 9, 3 on account of the Kauś. S. but this hymn is "one of the most perplexing in the AV." (Bloomfield). Fairly certain is however the appurtenance of Skr. *pogaṇḍa-* "young boy" (*apogaṇḍa-* "boy of 16 years or older" Manu), "deformed in body", (Yaśastil., = "vikalāṅgah" according to Amara 2, 46, 46, Halāy. Abhidhānaratnamālā 2, 232), and Nep. *pogaṭā*, *pohoṭā* "ears of rice with no grain inside"<sup>61)</sup>, *phokaṭ* "worthless thing or person". Cf. furthermore the following rare Skr. words with the meaning "dwarfish, stunted": *khata-* (*khatākhu-* = *bālamūṣikā*, Haravijaya), *khaṇḍara-*, *khaṇḍura-* (Yaśastil. comm.), *khaṭṭura-* (Yaśastil.), *khaṭṭara-* (Kṣīrasvāmin ad Amara 2, 6, 46), *khaṭṭana-* "dwarf" (lex.), *khudduka-*, *khuddāka-* "small", and *khaṇḍa-* in the sense of "crippled, defective", *kharvā-* "mutilated, crippled, imperfect" (Taitt. S.)<sup>62)</sup>, "minute, low, vile" (lex.), *nikharva-*, id. (Hemac., Kṣīrasvāmin l.c.), *kharvita-* "dwarfish", *kharvī-bhū-* "to become small, crippled", *kharvati* "hrasvībhavati". Instead of the usual derivation from IE. \*kolbo- (Greek *κολοβός*, see Walde-Pokorny I, 436), *kharvā-* must be traced back to a Proto-Munda original \*kaḍu-a.

Cf. S. *guṇḍra* "a stump, chip, a maize-cob with the covering leaves removed, child, to strip, chip off, amputate, cut into pieces" (contamination with I *ga-ḍa*), *giṇḍra* "a piece, bit, small children, to chop, tear off (cloth), to cut into pieces" and *geḍa*, *gedma*, *gedra*, *gedok'*, *gedmec'*, *gedrēc'* "short, small, puny, stunted, dwarfish", *galae* "minute, tiny, very small (children)", *kēṭmer*, *kēṭmber* "short, stunted", *gaḍha guṛhā* (*gaṛha guṛhā*) "small, tiny", *gaḍma guḍmā*, *gaḍrac' guḍruc'*, id., *kēṇḍel*, *kēṇḍle* "short, of small size", K. *gandā*, *gandā* "boy", S. M. *koṛa*, Ho *koṛa* "boy, young man", S. M. *kuṛi* "girl". S. *koṛa* is a parallel formation to \*śōṛa (Hi. *chorā*, Skr. *kiśora-*) from *da-ḍa* and Hi. *poṭā*, id. from *wa-ḍa*. Hence Panj. *kuṛī* "girl". But Skr. *kuṇaka-* "a young animal just born" may perhaps be a Drav. word (Burrow, BSOAS. 11, 135 n. 3). A similar contamination as in Skr. *khaṇḍa-* is also found in S. *gandra* *guṇḍra* "1. small, stunted, puny, to make do.; 2. to break into pieces" (cf. *gaḍar* *gudur* "small", *gaḍac'* *guḍuc'* "small, undersized, tripping", etc.).

3. Skr. *kāṇḍa-*, *kāṇḍā-*, m.n. (since Ath. S.) "1. section, part, internode (of a plant), chapter (of a book); 2. stalk, stem, switch, cane, arrow" presents serious difficulties. The incidental use in the sense of "mass, multitude" (Gramm., S'is., Vikramāṇkad.) is probably due to a confusion with *khaṇḍa-* (s.v. *gaṇa-*), see Renou, Journ. As. 1939, 386. Bye-forms with *g* are *gaṇḍaka-* "having joints", Pali *gandā-* "a stalk, shaft". 1. *Kāṇḍa-* "internode" is a Dravidian word (in spite of the IE. etymology

<sup>61)</sup> Also *pabaṭā*, *pawaṭā*, *pauṭā*, perhaps from *pa* + *ba-da?* Such rhyme-words from parallel roots are rather frequent. For the meaning of *phokaṭ* cf. *dāūthe* (p. 78).

<sup>62)</sup> Cf. *vikalāṅgas tu pogāṇḍah kharvo hrasvaś ca vāmanah*, Amara 2, 6, 46.

proposed by Fortunatov, see Wackernagel, Altind. Gramm. I, 170, etc.), cf. Tamil *kaṇ* "joint in bamboo or sugar-cane, connection between a bough or flower and its stem, bamboo", *kaṇu* "joint of a bamboo, cane, bamboo, knuckle, joint of the spine", Telugu *gaṇupu* "a joint of the fingers or toes, or in a sugar-cane, etc.". In view of Tam. *kaṭṭu* "class, section" it is not quite certain that the meaning "section, chapter" of the Skr. word is merely due to a semantic development of "piece, fragment". 2. *Kāṇḍa-* "stalk, stem, cane" is prob. a different word (in spite of Tam. *kaṇu* "cane, bamboo"), which is, like Pa. *gaṇḍa-*, id., derived from *ga-ḍa* (§ 2, cf. *khaṇḍa-* "stalk" in *vilvakhaṇḍo* Mhbh. 13, 7414 Calc. "einen Stab von V. holz habend" (?) = *bilvadaṇḍī* Bomb. 13, 159, 14). Tamil *kaḷi-* "to cut off, pare off, prune", *kaḷi* "rod, cudgel, staff, stick", *kaḷai* "spiny bamboo, pole used for propelling boats, sugar-cane, stem of do., shaft of a bamboo", Telugu *gaḍa* "stick, staff, stalk, cane, pole", etc., may just as well be Munda loanwords as Tam. *taṭi*, *taṇṭu*, id., are (see p. 79).

4. Skr. *khaṇḍaka-* "sugar-candy" (Rājanighaṇṭu), *khaṇḍa-* (Sāh. D.), *khāṇḍava-*, m. (Mhbh. Rām.) "sweet-meats", which Bloch, p. 318, identifies with *khaṇḍa-* "piece" (cf. Mar. *khāḍ* "cassure, morceau, sucre") are prob. also Dravidian words although their meaning may secondarily have been influenced by *khaṇḍa-* "fragments", cf. *khaṇḍa-* "Zucker in Sandform" (Bhāvapr., Kālac.). They cannot be separated from Tam. *kaṭṭu-* "to harden, condense, coagulate, to swell as a boil, a tumour", *kaṭṭu* "a boil, abscess, tumour", *kaṭṭi* "clod, lump, concretion, anything hardened, coagulated, jaggery, coarse palm-sugar; boil, abscess, tumour", *kaṇṭu* "clod, lump, sugar-candy, rock-candy" (which the Tam. Dict. derives from Skr.), *kaṇṭil* "candy", Telugu *gaḍa* "a lump, clod", *gaḍḍa* "lump, mass or clod, anything bulbous, boil or ulcer", Kann. *gaḍḍe*, etc. (cf. Skr. *gaṇḍa-* "boil, pimple, crop", *gaḍu-* "excrecence on the body, as goitre, hump, etc.", *gaṇḍu-* "pillow", *kanda-* "bulbous root, bulb", *kanduka-* "playing ball, pillow", = lex., Pa. *geṇḍuka-*, id., etc.).

#### 24. *k h a l a t i -* "bald-headed".

Since Vāj. S., Taitt. S., S'at. Br. With *-ll-* : *khallaka-* (Galanos), *khalliṭa-* (S'abdaratnāv.), *khalliṭa-* (Trikāṇḍaśeṣa). Another Yajurvedic word is *kūlva-*, *ātikūlva-* "too bald" (see Vedic Variants II, 267), which however is an IE. word, cf. Avestan *kaurvā-*, Latin *calvus*, etc. (e.g. Walde-Pokorny I, 447). With the last word is generally connected *kālvālkṛta-* "quite bald" (of the earth, Eggeling, transl. of S'at. Br. 2, 2, 4, 3), which however cannot well be separated from class. Skr. *khalvāṭa-* "bald" (Bhartrhari). Specht, Der Ursprung der idg. Deklination 256, holds the aspirate *kh-* in *khalati-* to be due to the "besondere Gefühlbetonung" and compares *kharvā-*, *khara-*, *khaṇḍa-* and *khora-*, names of corporeal defects.

In reality, all these words, except for *-kulva-*, are of Proto-Munda origin. Just as a great many derivatives from *du-da* denote "bare, bald", e.g. *dunḍge*, *caḍra*, *dheṇṭra*, *cendēn'*, *thanḍgat'*, *thuṇḍgā*, etc. (see s.v. *dandā-*), and *muṇḍa-* "bald-headed" is derived from *wu-da* (see s.v. *bandā-*), so *khalati-*, etc. are derived from *ga-du*, cf. S. *kolo* "shaved bare, to shave bare", *holat'* "razor". The *a* of *khalvāṭa-* may stand for *o*, and *v* suggests an original *\*kolo-a* (cf. *malvā-*, *phalgvā-*). The cerebral appears in Skr. lex. *khaṇḍa-* "a calf with half-grown horns" (Galanos), *matkuṇā-* "a beardless man, elephant without tusks", *matkuṇā-* "pudendum sine pube". Cf. S. *hēṇḍer* "bare, exhausted", *hēṇḍkēṭ* "bare, denuded", *hēṇḍra* "bare, hairless, featherless" (rhyme-word of *dheṇṭra*), *hutur* (K. *utur*) "bare", *khaḍ* "bare, leafless", *khaḍea* "id., hairless, scabby", *khadga* "bare, leafless", *khaḍra* "bare, leafless, hairless, skin and bones, stripped", *khal* "to flay, skin, rub off (skin, surface)", *ghal* *ghalao*, (Campb.: *khal* *khalaō*) "to skin, flay, make bare", *khāḍgu* "bare, leafless, without branches, without feathers or hairs", etc. Perhaps S. *hoyō*, *hoyōn* "to shave" (M. Ho *hoyō*, K. *kōyō*, Kh. *koy*) belong to this affiliation (*y* < *d*). Other words for defects are *kāṇā-* "one-eyed" (RS., Ath. S., Taitt. S.), *kaḍā-*, *kalā-* "dumb", *kaṇṭra-* "deaf" (lex. also *kalla-* and *barkara-* "deaf", *kalya-* "deaf-mute"); cf. S. *kāṭā* "blind", Ho *galā* "dumb", S. M. *kala* "deaf". Root *ga-da* "stunted, defective" (p. 49 f., cf. Skr. *badhirā-*, p. 102) which is prob. identical with *ga-du* "bare" (: Hi. *gājā* "bald-headed" and see p. 96).

## 25. *khīṇkīra-* "fox".

Only in lex. works. In addition to this word, the synonyms *khikhi-* and *kikhi-* are recorded. The relation *khikhi- : khīṇkīra-* points to a non-Aryan origin. Since Gondi *khekṛī*, id. is isolated in Dravidian and, accordingly, likely also to be a loan-word (v. Ramaswami Aiyar, Journ. Andhra Histor. Res. Soc. 10, 71), the source of origin of these words must be (Proto)-Munda<sup>63)</sup>.

Cf. S. *khikṛī* "the Bengal fox, *Vulpes Bengalensis*" (in the sense "lean, thin, meagre", it is prob. a different word), K. *kīkrī*, *kikeri*, *kēkri*, *kekṛī*. The exact source of Hi. *khīṇkīrī* is not clear. The root is apparently *\*khīḍ*, whence the derivatives *\*khīṇ-khīḍ*, *\*khi-khīḍ* and, with nasalization of the final *d*, *\*khīṇ-khīṇ* (in Pkt. *khīṇkīṇī-* "śṛgālī", Deśīn. 2, 74). The syllable *-ra-* in *khīṇkīra-* accordingly forms part of the root (*-kīra- < kiḍa-*) and *khikhi-*, *kikhi-* must be inferential forms deduced from *\*khikhīra-* (as *karkara-* from *karkara-* "mirror", *dundu-* from *dundubhi-* "drum", etc.), unless *khikhi-* stands for *\*khikhīyi* (*y* < *ṛ*, *d*, cf. p. 134).

## 26. *khōrā-* "lame, limping" (Kāty. S'S. Lāṭy., Gaut.).

Also *khoṭa-* (Gaut. 28, 6, v.l.), *khōḍa-* (comm. on Yaśastil. II, 202, 4), *kunḍa-* "crippled, lame" (Mahāvy., see Schm. N.). A derivative is *khōraka-*

<sup>63)</sup> What is *keko* in Kui *keko bilo* "fox" (*bilo* "jackal")? Tuttle's connexion of Gondi *khekṛī* with Tulu *kudike* "fox" (Dravidian Developments 22) is hardly correct.

"a certain disease of the feet" (*paśūnām pādarogah*, Nīlak. on Mhbh. 12, 283, 53). Grammatical and lexicographical works moreover quote the following forms: *khola-* = *khoda-* "limping", *khoṭati*, *khōḍati*, *khorati*, *kholati* "limps" (*gatipraghātē*, *khoṭane*, Dhātup.). *kunṭhati* "gati-praghātē", *kunṭati* or *kuṇḍati* "vaikalye", *khuṇḍate* "khañje". The last variants are only recorded by Vopadeva (see Pet. D); since they are wanting in the Pāṇinīya Dhātupāṭha, they must have been introduced at a later date.

Following a suggestion of von Bradke's several scholars connect *khora-* with Greek *σκαῦρος* (thus Walde-Pokorny II, 538; otherwise Uhlenbeck, who compares *khúra-* "hoof, claw"; and Feist, who connects it with Lat. *claudus*), on the assumption that *khoda-* and *khola-* are irrelevant. But Pa. *kunṭha-*, Pkt. *khoda-* "lame", *khuṇḍayam* (*khavaṇḍiam*) "stumbling" (Desīn.), Mar. *khod*, Guj. *khodū*, Beng. *khōḍā* "lame", Tel. *kunṭu-* "to limp, to be lame" show that *t* stands for a cerebral<sup>64)</sup>. Since Skr. *ṭ* never becomes *t* (v. Lüders, Phil. Ind. 555)<sup>65)</sup>, *khora-* must represent a Proto-Munda original \**khoṛa-*.

The following Santali derivatives from *ku-ḍa-* all signify "lame, limping": *kāḍuṇa*, *kāḍuč'* *kāḍuc'*, *kāḍac'* *kuduc'*, *kidoc'* *koḍoc'*, *kaḍak'* *koḍok'* *koḍok'*, *kāḍuṇkot'* *kāḍuṇkot'*, *kudā*, *kāḍguc'*, *kaṭat'* *koṛet'*, *kuṛcet'*, *koṛdha*, *koṛha*, *koṛdhet'*, *koṛdhet'*, *khōṛea*, *khōṛet'*, *khōṛdēt'*, *khōṛda*, *khōṛha*, *khēṛdo*, *khēṛdok'*, *haḍac'* *huḍuc'*, *hūṭet'*, *hūṭet'* *huret'*, *hurjāṇ*, *hurjet'* *hurjet'*, *hūṭaṇ*, etc. Pa. *kunṭha-*, *kuṇṭha-* "cripple", which we have here connected with *khora-*, is usually regarded as identical with Skr. Pa. *kunṭha-* "blunt" (cf. e.g. Wackernagel, Altind. Gramm. I, 170). As a matter of fact, the meaning "cripple" may ultimately be based on a prim. meaning "defective", see Turner s.v. *kūrinu* "to be blunted".

A different word apparently is Skr. *kuṇi-* "lame in the arm". The restriction to the hand or arm is unequivocal, cf. Mhbh. 12, 33, 7, where *kuṇi-* (*hastavikalāḥ* Nīl.) is opposed to *paṅgu-* (*pādavikalāḥ*), and Kāśikā on Pāṇ. 2, 3, 20 (*pāṇinā kuṇih*, v.l. *kuṇṭhah*), Pa. *kuni-* "deformed, paralysed, only of one or both arms (or hands)". Tam. *kuṇi* "that which is lame, a person with a withered hand or useless arm". The connexion with Greek *κυλλός*, though sanctioned by tradition<sup>66)</sup>, and with the obscure Vedic epithet *kūṇāru-*<sup>67)</sup> may be passed by in silence. The

<sup>64)</sup> Leumann, Etym. Wb., and Petersson, Studien zu Fortunatovs Regel 4, rightly derive *khora-* from *khoda-*.

<sup>65)</sup> For the Pkt. instances quoted by Pischel § 241, see Lüders, Philologia Indica 559 f.; cf. also *karasī*, *purabheyanī*, etc. (Pischel § 238 and § 245) and Pa. *ekārasa-*, *crisa-* (Geiger § 43).

<sup>66)</sup> Thus Fortunatov, accepted by Uhlenbeck, Petersson, Stud. zu Fortunatovs Regel 4, 8, Boisacq, Dict. étym. de la langue grecque, s.v.

<sup>67)</sup> Roth connected it with *kuṇi-*; see Neisser, Zum Wörterb. d. RV. II, 60.

original meaning of *kuni-* (or *koni-*, Lex.) was “distorted, crooked”, cf. Pa. *kunḍa-*(*daṇḍaka-*) “bent, crooked”, *kunṭha-* “bent, lame, blunt, a cripple”<sup>68</sup>), *kunṭa-*, *kunṭita-* “distorted, bent, crooked, lame”. The combination of these meanings, which is but rarely met with in the derivatives from Proto-Munda *ga-ḍa* (*ka-ḍa*), e.g. *kondēc'*, *kondēt'* “bent, crooked, twisted (a little)”, is very common in Dravidian, cf. Telugu *kuniṣṭi*, *kunuṣṭu* “crooked, crippled, lame, cross”, *kuniṣṭi*, *kanuṣṭu* “crookedness, obstacle, impediment”, *gāni*, *kānī* “crooked”, *gānidī* “a cripple”, *gānu* “a hump, a crooked-back, a vessel, pot”, *kutanaḍu* “a deformed cripple, a name of Kuvera”, *kunṭi* “lame, crooked”, *kunṭu* “lameness, crookedness”, Tamil *kōṇu-* “to be awry, crooked, oblique”, *kōṇal* “wryness, obliquity, deflection, hump, deformity”.

Just as the Munda origin of *khora-* is clearly indicated by the phonetical development *k* > *h*, so the native Dravidian character of these words is probable on account of the ablaut *u* : *ō*, cf. Tel. *gundi* “corner” : Tam. *kōṭu-*, *kōṇ-*, *kunaku-* “to be bent or crooked”, *kōṭu*, *kōṇ*, *kunakku* “crookedness”, *kōṭṭam*, *kōṇam* “curve”. We must perhaps exclude Tel. *kunṭu-* “to limp, be lame” and *kunṭagincu-* “to limp, halt”, which may be borrowings from Munda.

If this conclusion is correct, *kuṭa* “*kauṭilye*” and *kuṭi* “*vaikalye*” (Pischel § 232) are not identical, and in Pa. *kunṭha-* “bent, lame, blunt” the derivatives of a Dravidian and a Proto-Munda root must have been fused.

## 27. *g a n ᄃ -*, m. “troop, crowd, flock, number, series, etc.”

Since RS. Generally derived from IE. \**ger-* “to assemble, collect”, (Greek *ἀγείρω*, etc.), e.g. Lidén, Studien zur altind. u. vgl. Sprachgesch. 15, Uhlenbeck s.v., Persson, Beiträge zur idg. Wortforschung 100, etc.; only Walde-Pokorny I, 590, express some doubt.

From Proto-Munda *ga-ḍa* “in clusters, numerous”, cf. *ghaṭā-* “multitude, troop” (Varāh. Brh. S., Kathās., etc.), *ghaṭayati* “brings together, unites”, (Suśr., S'āk., Bhaṭṭ.), *samghaṭayati* “assembles, collects” (Kathās., Rājat.), *samghaṭa-* “heaped up”, *samghaṭta-*, *samghaṭana-*, *ghaṭana-*, n. “joining, union with”, *samghāṭa-*, m. “carpentry” (cf. Mar. *sāgad* “double-canoe”, etc., see J. Bloch, Langue marathe 417, and Turner s.v. *sañār*), *samghaṭṭayati* “collects” (Mhbh., Rājat.), Pkt. *ghaḍī-*, *ghaḍiaghadā-* “an assembly” (*goṣṭhī*, Deśin. 2, 105), Pa. *ghaṭā-*, m.f. “multitude, heap, crowd, dense mass”. These words are usually derived from *granth-* “to tie or string together” (e.g. Wackernagel, Altind. Gramm. I, 167, Rhys Davids-Stede,

<sup>68</sup>) Skr. Pa. *ahikunḍika-* “snake-charmer”, the lit. meaning of which is alleged to be “bender”, cannot well be separated from *ahigunṭhika-*, *ahigunḍika-*, the lit. signification of which is hardly “one who is covered with, or wrapped up in, snakes”. For the explanation of these words Tel. *kudimivāḍu* and Tamil *kuḍumi* may be of interest, but cf. also Skr. *ahitunḍika-*, id. (Vāsavad.).

Pali Dict.), but the technical meaning of *granth-* is totally absent in *ghat-* and its derivatives. On the other hand, we also find such variants as Skr. *khaṇḍa-*, m.n. "number, multitude, group" (Mhbh. etc.), *kāṇḍa-*, id. (S'isup. 1, 38, Vikramāṅk. 6, 8), *kaṭa-*, *katyā-* (*kadyā-*) "multitude" <sup>69)</sup> (Yaśastil.), *kaṭinī-*, f. "army" (Yaśastil.), *kaṭaka-*, m.n. "an army, caravan, royal camp", and perhaps *gulaka-*, m. *kulaka-*, n. "multitude", (the first word in the S'rikanṭhacaritam, see Schmidt, Nachtr., the second in *ubhidyamānaromapulakulaka-*, Bhāg. Pur.).

Cf. S. *gad gud* "very many, numerous, in mixed company", *gaḍa gud* "numerous, in a cluster", *gale gole* "in company, together", *gad gad* "in crowds, numbers, flocks, to flock together", *gan ganao* "to crowd, be numerous" (Campbell), *genec' genec'*, *genec' gesec'* "numerous", *gadel* "a multitude, crowd, flock, crowded, numerous", *gas gas* "very many, a swarm", *gasa gasi* "crowded, thronged, packed, close, rubbing against one another" (contamination with *gasao* "to rub"), *gesec' gesec'* "in crowds, swarming, in a large number", *kal kal* "numerous, exceedingly", *had huḍ* "a large number", *had had* "crowdedly", etc., Ho *guṭi* "troop, band, crowd", K. *kārū*, *kārū* "herd, flock" (= S. *khṛ*, id.).

Skr. *kūla-*, n. "a herd, flock, swarm, multitude, race, family" (since S'at. Br.) is ambiguous (cf. also Khmer *trekūl* "race, family", Mon *jakū* < \**jakūl* "race, species"?), but Burrow, BSOAS. 11, 139, is perhaps right in deriving it from Tam. *kuḷu* "society, bond, assembly, flock, herd, swarm, shoal", *kuḷuvu-* "to assemble in large numbers, to crowd", Kui *kūlu* "family, clan, tribe, caste", etc.; cf. also *gāvāṁ kulmi-* "herd of cows" (Taitt. S.), which he compares with Tam. *kulumu-* "to collect, assemble", and *gulma-*, m. "a troop or guard of soldiers" (: Kann. *gummu*, *gummi* "mass, crowd"). Since both Drav. *gud-/kud-* and Proto-Munda *ga-ḍa* seem to be native roots, the situation is rather complicated. An *m*-suffix is also found in Munda, e.g., S. *poṭma* = *poṭea* "potbellied". Even if the identity of *gulma-* and Kann. *gummu* be admitted, there remains the problem of *gulaka-*, cf. S. *gale gole* and Ho *guṭi*.

## 28. Skr. *ghaṭa-*, m. "jar, ewer".

Since Mhbh., Rām., Manu, Suśr. Burrow, BSOAS. 11, 138 n. 1, derives this word from Dravidian \**goḍa* (Kann. *koda*). Since in the present preliminary state of the study of the Aboriginal words in Sanskrit it is necessary to survey all possible solutions it may be useful to oppose the following explanation to the one already forwarded. Beside *ghaṭa-*, there occur the following variants: *gargara-*, m. (Mhbh. <sup>70)</sup>), *gargarā-*, f. (Lalitav.), *gargarī-*, "churn, butter-vat, a kind of water-jar", *karkarī-*, f.

<sup>69)</sup> On these (and the preceding) words, see also Renou, J.as. 1939, 386. A word *kaṭapra-* is inferred from *kaṭapraśabdaḥ* Deśīn. 2, 13 (Böhtlingk II, 297) but this is rather to be taken as *kaṭa-praśabda-*.

<sup>70)</sup> As for Mar. *ghāgar* see Bloch § 84 (p. 98 f.), who tentatively explains *gh* by analogy.

“waterjar” (Bhartrhari), *karkatī-*, id. (Schol. ad *Amarakośa*) and *karaka-*, m. “water-pot” (Mhbh., Rām.). These words point to a root *gaḍ*, a prefixed form of which is found in *bhṛigāra-*, m.n. “water-pot, pitcher”. (< \**bṛi-**ṛiar*, nasalized form of *gar*, *gaḍ*). Cf. also Si. *ghāghari*, f. “waterpot” (Turner s.v. *gāgро*) and Skr. lex. *gadduka-*, m. = Nep. *gaṇuwā* “small earthen pot”, etc. (see Turner s.v.), Pkt. *khaṇḍa-*, n. “a liquor pot” (*madyabhāṇḍam*). As for *kalāśa-*, m. “pot, water-jar” (RS.), its formation is not quite clear (but cf. Skr. *bāliśa-*, etc.).

These words suggest a Proto-Munda origin. Cf. (besides S. *gagra*, *ghagra*, *ghaṛa*, which are obviously reborrowings from Aryan) S. *haṇḍha* “a large earthenware jar” (> Hi. *hāḍā*) and *haṭhūṭa*, Kh. *hāṛiā* “cooking pot”.

### 29. *g h a ṭ ṭ a y a t i* (*g h a ṭ ṭ a t e*)

“to stroke, touch, stir, shake, set in motion” (Mhbh., Suśr. and later literature, cf. *mṛdvagninā ghaṭṭayan vipacet* “stirring” Suśr.). It is usually regarded as a Prakrit word derived from *ghaṭṭa-* = Skr. *ghṛṣṭa-* (Pet. D., Uhlenbeck). But the Prakrit form of *gharsati* is *ghasai* “rubs”, and its meaning departs rather widely from that of *ghaṭṭayati*.

Cf. S. *ghaṇṭa* “to stir round or about (in a vessel)”, *ghaṇṭur* “to stir about in a pot”, M. *gaṇṭi* “to stir with a spoon while cooking”, S. *gheola* “to move, stir, make muddy”, *heoda*, *heola* “to mix, stir up (with the finger)”, M. Ho *hoṇḍā* “to stir while cooking”, etc. Root *ga-ḍa* “to stir, muddy, turbid”.

Perhaps Skr. lex. *ghaṇṭa-*, m. “a sort of sauce, vegetables made into a pulp with water, turmeric, mustard seeds and capsicums” (Wilson) and *matsyaghāṇṭa-*, m. “a fish-dish” belong to this word-group.

### 30. *c ā ṭ a -*, m. “cheat, deceiver, fortune-teller”.

Since Yājñav., Pañcat., etc.; Pkt. *cāḍa-* “deceitful” (*māyāvī* Desīn. 3, 8). Cf. M. *cet*, *cete*, *ceṇṭ* “cunning, clever”. S. *cāṭur* “vigilant, alert, smart, scheming (with an implication of deceitfulness), to be scheming, deceitful” is however a loanword from Hi. *cāṭur* (Skr. *cāṭura-*) “clever, able, shrewd, skilful, dexterous”, which seems to be a different word, cf. Ho *cutur* “cunning, shrewd, sly”, Nep. *chaṭṭu* “cunning, expert”.

Cf. furthermore Skr. *śāṭha-* “false, wicked” and *chala-*, n. “fraud, deceit, pretence, delusion”?

### 31. *c i p i ṭ a -* “blunted, flattened, flat”.

1. Esp. said of the nose, cf. *cipiṭanāśa-* Varāh. Brh. S. 67, 7, -*cipiṭanāśikā* Kathās. 20, 108. Already known to Pāṇini (5, 2, 33), first occurrence in lit. Sanskrit in Var. BS. and Jātakamālā (e.g. 44, 16 *sphuṭitacipiṭavirūpaghoṇa-*). In the Harsacar. it means “short, of a bag” (*hrasvah*) and “thick, of the lip” (*sthūla ṭiṣallambaś ca*), see Thomas, JRAS. 1899, 511. When used as a noun, *cipiṭa-*, m. denotes the “flattened

rice" (Yaśastil.), cf. lex. *civita-*, m., *cipiṭaka-*, m., *cipuṭa-*, m., *cipaṭa-*, m. id. (the last word also = "flat-nosed"). *Cipiṭi-kṛ-* occurs Kādamb. 227, 5 Pet., Bālarām. Cf. Pa. *cipiṭa-* "flattened", Pkt. *civiḍa-*, *civiḍha-*, *cimidiha-* (see p. 23!), id.

*Carpaṭa-* "flat, flattened", since Varāh. Brh. S. (cf. 68, 58 and Utpala ad 27 [25], 12); lex. *carpaṭa-*, m., *carpaṭī-*, f. "a partic. kind of cake", cf. Hi. *cāprā*, *capṛī* "a cake of cow-dung", *capāṭī*, *cāpāṭī* "a thin cake of unleavened bread" (like Dutch *vlaide* "a kind of cake": Engl. *flat*, and the parallels quoted by Lidén, Studien zur altind. und vergleich. Sprachgesch. 88, n. 1).

Since it is clear that *cipiṭa-* and *carpaṭa-* are connected, they must be Proto-Munda words on account of the infix *r* in *carpaṭa-* and the ablaut *a: i: u* in *cipiṭa-*, *cipaṭa-*, *cipuṭa-*. To the same conclusion points the fact that the NIA. languages have, beside the regular developments from the Sanskrit words (e.g. Hi. *cyūṭā*, Mar. *civdā*, Nep. *ciutā* from Pkt. *civiḍa-*), also words which presuppose a different original (e.g. Panj. *cāpaṛ* "flake of sun-dried mud", Nep. *capari* "turf, clod of earth", etc., if really derived from M. Ind. \**cāppaṭa-*), or which must have been borrowed at a comparatively recent date from a Munda dialect in which the word still preserved the same form which it had many centuries B.C. when it was borrowed as Skr. *cipiṭa-* (for a similar case, cf. Skr. *kubhra-*), e.g. Nep. *ceṛṭo*, *ceṛṭe* "flat", Kshm. *cēpoṭ* "flat-nosed", Or. *cepā*, *cepṭā* "flat", and Hi. Panj. *capṭā*, Mar. *cāpaṭ*, *capdā*, Nep. *capleṭi* (etc.), id. See Bloch 329 and Turner s. vv.

Cf. S. *capi*, *capiā*, *capiō* "flat-nosed, flat, not rounded wood, to flatten wood", *capič'* "flat-nosed", *capile* "shallow, with a flat bottom (river, mortar, vessels)", *cepe*, *chepe* "flat, flat-nosed", *cheple*, *cheplō*, *cheplōṇ* "low, flat, undersized" (contamination with *du-wu* "stunted"), *chaporaē* "low, flat, not steep, deficient in height" (Beng. *chāppar*), *chepra*, *cheporae*, *chepro*, *chepkō*<sup>71</sup>, id., *cāpir* "flat, to make do.", *cōpoṭ* "low, not high, hollow", *cepel*, *ceple*, *cepre*, *ceṛṭe*, *ceṛṭhē*, "flat, flattened, low", *cepo* "flat-nosed, small", etc., M. *cepo*, *ccped'* "flat". K. *capara* "flat, flat piece, a plain" is an Aryan loanword.

The original meaning of these words must have been "depressed" as they are derived from a root *cu-pa* (*cu-ba*, *ja-pa*) "to press, to squeeze", cf. S. *cipā* "to press, afflict, squeeze, make narrow", *sipi* "to knead (what is moist), to squeeze", *sipot'* "to squeeze in the hand or between both hands", *jhapāṭ*, *jhapoṭ* "to pounce upon and press down" (contamination with the word-family from which Skr. *jhampa-* is derived), M. *sipi* "to rub the head" (cf. Hi. *čāpnā*), M. Ho *cipā* "to squeeze out with the hand as, e.g. rice beer", K. *cepen* "to jam", and the Munda word for "fist": S. *cuput'*, M. *cipud'*, Ho *cipud*, Kh. *cepūd*. Aryan borrowings are, e.g. Skr. *cappayati* "pounds", *campita-*, n. "nispīḍitam", *campana-*, n. "saṁmardah"

<sup>71</sup>) Cf. Hi. *cippak* "compressed, flat, shallow", *capaknā* "to be compressed, etc."

(comm. on Yaśastil.), *cāpita-* “ākrāntah” (Yaśastil., comm.), *cip-* “to press” (see Bloch 330), cf. *naḍacippitikam cipyamāna-*, comm. on Bodhīcaryā, p. 177 (quoted by Kern, Toevoegselen I, 111), Pa. *cippiyamāna-* “crushed flat” (Milindap.), Pkt. *campāi, cappaī* “presses” (*camp-* “to trample down”, cf. *campiūṇa*, v.l. in Jacobi's ‘Ausgewählte Erzählungen’, p. 81, 7), Hi. *capnā* “to be compressed, be flattened, crushed or squeezed”, *cāpnā* “to press, squeeze, knead, shampoo” (whence *shampoo*, see Hobson-Jobson), *capaknā* “to be pressed flat down or on”, Beng. *cāp, cīp, cipā, ciptā* “to press” (Chatterji 404, 887), Mar. *cāpnē, cipnē, cepnē, cīvadnē* “to press” (Bloch 329—331), *cibā* “flattened”, Guj. *cībū, cībḍū* “flat-faced”, Nep. *cepnu* “to press, squeeze, depress, urge”, *cep, cepāi* “pressure”, *chipchipe* “shallow”, etc. <sup>72</sup>).

The root *ca-pa* is a dialectal variant of *da-wa*, cf. S. *dabao* “to overcome, press down, suppress, snub, awe” (perh. reborrowing from Hi. *dabānā*, but cf. :) *dabrao* “to intimidate, check”, *telpen' = celpen'* “shallow, low”, *ṭemec'* “shallow”, *robot'* “to press and squeeze with the hand”, *limbot'* “to strangle, throttle, squeeze the cheeks”, M. *limbud'* “to throttle, press down”, *lebed'* “to press down, fill tightly”, *remed', rembed'* “to squeeze, press”, *rombod'* “to seize with the palm and press on the ground” <sup>73</sup>), Ho. *limbud* “to catch by the throat, to strangle”, *tembe* “shallow”, K. *dībī* “shallow cooking pot” (: S. *chaba* “small earthen pot”, M. *tupā*, Ho. *ṭopā* “a small basket”?). Hence Nep. *ḍhepnu* “to press against”, *ḍibiyā* “a small, flat box” <sup>74</sup>), *thepco* “lowered, depressed, flattened, flat”, Hi. *dabānā* “to press down”, *ṭhappā* “a stamp, impression, printing”, *ṭīp, ṭīp-ṭāp* “the act of pressing or compressing”, *ṭīpnā* “to press, compress, squeeze”, Beng. *dhāmsā* “to squeeze, beat, press”, *thebrā* “flat-nosed”, *ṭip* “to press with the fingers, a point”, *ṭipā* “to squeeze, press together” (cf. M. *ṭhepā* “thumb impression”; but S. *ṭip* “fingerprint”, Ho. *ṭip* “a thumb impression” are prob. reborrowings) ~ Hi. Beng. Nep. *chāp* “stamp, print, impression, seal”, Hi. *chāpnā* “to stamp, seal, print”, *chīpnā* “to print a cloth”, Lhd. *dhabbā* “a cotton-printer” (see Turner s.v. *dhabbā*), etc. As Turner, BSOS. 5, 123, points out, Pashto *drabəl* “to press down” cannot be a direct borrowing from Indian, because Si. *dabānu*, Lhd. *dabbaṇ*, Kshm. *dabun*, Rom. *dab* point to \**dabb-*, not \**darb-* or \**drabb-*. *Drabəl* (if <*da-r-ba-*) is an interesting parallel to \**ca-r-pa* (S. *carpiṭ*, Skr. *carpaṭa-*).

A derivative from this root is used in modern Munda as a term for the flattened rice, cf. S. *taben* (*taben*), id., M. *tāben* “parboiled paddy beaten

<sup>72</sup>) Panj. *cappaī* “cover” (see Turner s.v. *cepnu*) belongs to the affiliation of Nep. *jhāpnū* “to cover” (q.v.). Hi. *cepnā* “to stick on, paste on” (Burrow, Transact. Philol. Soc. 1945, 100) should also be kept apart, cf. Beng. *lapṭā, lipṭā* “to stick on” and S. *cepṭhe, iemṭhe, jimṭau, sapṭa, rebet', ṭhema, thubre*, etc. “to stick”.

<sup>73</sup>) If M. *cārpā* (*cārpād'*), *lārpā, tārwā* “sole of the feet” are derived from *da-wa* “flat”, they must be separated from S. *talka*, id.

<sup>74</sup>) Nep. *diuri* “a small iron pan” < \**diwud'*? Cf. Hi. *ṭhīp*.

quite flat, *ciuṭā*", Ho *tāben* "pounded rice, flat rice, *churā*"; cf. Skr. *cipiṭa-*, m., id. In Aryan we find Hi. *cāwal*, *cāwal*, *cāwar* "rice cleared of the husk and not cooked", Beng. *cāul*, Nep. *cāmal* (< Old Nep. *cāwal*), id. and, on the other hand, Beng. *tāul*, Kshm. *tōmul* "uncooked rice". Dardic (Torwali) *tūnōl*, (Bashkarik) *talun*, Shina *tarūn*, is a different word as it stands for \**tanul* < Skr. *taṇḍula-* (Morgenstierne, Acta Or. 18, 253). While Platts derives Hi. *cāwal* from the same original (similarly Chatterji 517: Beng. *cāul*, *tāul* < earlier *taṇḍula*), Turner merely suggests a blending of \**cāmala-* and *taṇḍula-*. The comparison with Munda shows that \**tāmal*/\**cāmal* is derived from *da-wa* "to press, squeeze".

Corresponding Dravidian words are, e.g., Tam. *cappu-* "to be bent, pressed in, to become flat", *cappaṭṭai*, *cappaṭi*, *cappal* "flatness, anything flat", *cappaṭi-* "to flatten, to be crushed or jammed", *cappaṭam*, *cappaṭam*, *cammaṇam* "the act of sitting flat and cross-legged" (*cappaṭitt-iru-* "to sit do.")<sup>75</sup>), *tippi* "shallow earthen vessel with a wide mouth", Tel. *cāpa* "a mat, anything flat to extend"<sup>76</sup>), (*cāpu* "length, extent", *cāpu-* "to extend"?), *cappaṭa* "a fruit (etc.) pressed flat", *cappaṭi* "plain", *cappaṭi* "flat, not projecting", Kann. *capaṭe*, *cappaṭe*, *appaṭe* "flatness", *cappe* "that which is flattened or pressed down", etc. and, with initial nasalization, Tam. *ñemitu-* "to press, squeeze", Mal. *ñevin̄tu-* "to squeeze", Kuvi *nabgali* "to press down". Cf. Nep. *nepṭo* "flat, obtuse-angled, flat-nosed", *nepṭe* "flat-nosed" ~ *cepṭo*, *cepṭe*, id. Since the Drav. words must be Munda loanwords<sup>77</sup>), the *-m-* of Tam. *ñemitu-*, Kann. *amuku-* may also be explained as a Munda phenomenon (otherwise Burrow, BSOAS. 11, 353, 605). Cf. Pkt. *cimidha-* (above, p. 23).

2. An entirely different word is Skr. *capeṭa-*, m. (Divyāv.), *capeṭā-*, f. (Pat.), *capeṭī-*, f. (Bālar.) "a slap with the open hand"; cf. *capaṭa-*, v.l. in Amara 2, 6, 2, 35 Schol., and *carvan-* in the Hārāvalī; Pkt. *cavedā-*, *cavidā-*, *cavilā-*, *cavelā-* (Pischel § 238), Hi. Nep. *cameṭā*, Lhd. Si. *camāṭa* "slap, blow with the palm of the hand". The addition "with the open hand" in the definitions of the meaning of these words points to an early contamination with the words for "flat", perhaps favoured by such words as Pkt. *cavedī-* "cavity (formed by joining the hands)" (*karasam̄puṭam*, *sam̄puṭam* *ity anye*, Desīn. 3, 3), although the derivation of this word is not quite clear. Cf. Tel. *capēṭamu* "the palm of the hand with the fingers extended", Hi. *capeṭ(ā)* "id., a slap, thump, cuff" (Platts)<sup>78</sup>.

<sup>75</sup>) Cf. Beng. *cāpti* "squatting position".

<sup>76</sup>) Hence Skr. *kaśipū-*, m.n. "mat, pillow" (since Ath. S.) (with Proto-Munda prefix *ka-*) from \**cipu*?

<sup>77</sup>) Burrow, Transactions Philol. Soc. 1945, 99 f., explains the Sanskrit words as Dravidian loans.

<sup>78</sup>) The formation of Skr. lex. *alambuṣa-*, m. "hand with the fingers extended" is obscure. Perhaps from Proto-Munda \**a-lambuṭ* (Cf. Nep. *labato*)?

The primary sense of the root *da-wa*, from which these words are derived, is however "a slap, to slap", cf. S. *ṭhapa ṭhopo* "to slap, rap each other", *ṭhapo* "to pat", *ṭhap ṭhop* "to slap, beat with the hands", *ṭhapṭe* "to slap, beat slightly, to cuff", *ṭhapa* "to slap, strike, smite with the flat of the hand (on the head), to hit with the horns", M. *thābri*, Ho *caprā* "to slap", K. *tapara* "to pat with the hand" (reborrowing?), prob. also K. *barāb* "to pat" (< \*ba-*rap*'). Only a few examples of the many loanwords in Aryan will be mentioned. Cf., e.g., Hi. *dhappā* "a slap, box, thump, blow (with the flat of the hand)". Nep. *dhāp* "pat, slap", Skr. *ḍampayate*, *ḍimbayate* "saṁghāte", Nep. *dimbā*, *ḍimma* "hard blow with the palm of the hand, slap", Beng. *thābṛā*, *thāpṛā*, *thābaṛ*, *thāp(p)aṛ* "slap" <sup>79</sup>), *thābā* "to slap", Hi. *thop* "slap", *thāp* "pat", *ṭhappaṛ* "slap, cuff" (see Turner s.v. *thappaṛ*), Hi. *lapaṛ*, *lappaṛ*, Nep. *labaṭo*, *lapaṭo* "a slap", Skr. *jhampū* "a blow" (comm. *abhighātah*; Haravijaya), Nep. *jhāpaṛ* "slap", Beng. *cāpaṛ* "slap" (hardly from *carpaṭa-*, Chatterji 510; cf. p. 346 on *caṛ*, id. < \**capaṭa-*), Hi. *cepnā* "to pat with the hand". Although several of these words suggest some connexion with the flat of the hand, I presume that this is merely due to a contamination, which is extremely frequent in Munda owing to the large number of homonymous roots. A parallel instance is prob. S. *sepen'* "to carry on the flat of the hand (to fall in, lie flat on)", M. Ho *sipin* "to raise up on the palms" ~ S. *teven'* "to lift up, carry suspended from the hand", K. *tiwiñ* "to carry", which are hardly derived from *da-wa* "flat".

Corresponding words in Dravidian are, e.g., Tam. *cappāṇi* "clapping hands", Tel. *cappaṭa* "a slap or clap [a fruit (etc.) pressed flat, as a fig]", *cappaṭlu* "the clapping of the hands, derision" (cf. Skr. *āsphoṭitam* Rām. 5, 4, 12, Tilaka: *vilāsārtham* *karāsphālanam*, etc.), Kann. *cappalisu*, *tappalisu* "to slap, pat", *appalisu* "to strike against, to flap, slap", etc. and Tam. *tappai*, Tel. *debba*, Kann. *debbe*, *dabbe* "blow, stroke". See further Burrow, Transactions Philol. Soc. 1945, 99, who explains Skr. *capeṭa-* as a Dravidian loanword. It may be noted that S. *ṭhapṭe*, Hi. *ṭhappaṛ*, Beng. *thābṛā*, Hi. *lapaṛ*, *lappaṛ*, Nep. *labaṭo*, *jhāpaṛ* point to a Proto-Munda word \**daw-aq*, which could be regarded as an indication that the phonetic changes *d* > *l*, *jh*, *c* are posterior to the creation of this suffixed noun. See however the introductory remarks <sup>80</sup>).

### 32. *j a m b ā l a -* "mud, clay".

This word occurs in the Classical literature (Pañcat., Kādamb., Bālar., Rājat.), cf. *jambālita-* (Schmidt, Nachträge), Pa. *jambāla-*, *jambālī-* "a

<sup>79</sup>) See Chatterji 446, who assumes voicing of *p*.

<sup>80</sup>) Burrow (p. 99, n. 1) is probably right in explaining Skr. *āsphālayati* "strikes with the flat hand" (since Caraka, Hariv., Raghuv.) as a Sanskritization of Pkt. *apphālei* (cf. *apphadi-* "struck"). *Āsphālayati* "tears" (*vāsāmisi* Bhāg. P.) is a different word, cf. *sphāṭita-* "torn" (Var. BS., Hitop.), *saṁsphālayati* (Taitt. Ār.).

dirty pool (at entrance to village)", Pkt. *jambāla-*, n. "duckweed" (*jalanīlī*; *śevālam* ity *arthah*, Deśin. 3, 42). A shorter form *jamba-*, *jāmba-* is only recorded by Ujjvaladatta.

Several explanations have been proposed, cf. Lidén, Studien zur altind. und vergl. Sprachgeschichte 85, n. 4 (Old Engl. *cwabbe*, etc. "pool"), Uhlenbeck s.v. (\**jam-* "earth" + *bāla-*, cf. Old Engl. *pól*, Lit. *balā*, OChSl. *blato*; accepted by Kurylowicz, Mélanges Vendryes 208), Petersson, Studien über die indogerm. Heteroklisie 38 (Arm. *cov* "sea, lake, basin, reservoir of water"). All these theories must be rejected as they disregard the NIA. forms Hi. *jhābar* "marshy land, marsh, fen, swamp", Beng. *jabjabe* "an onomatopoeic to denote the idea of stickiness and moisture" (cf. Beng. *jābṛā*, *jobṛā* "smudge, blotch", Chatterji 405, 887, 892), etc., which point to a radical element *jab/jamb*.

Cf. S. *jawa* "to soak, saturate", M. *jovi* "marshy land", S. *jab jab*, *jab jabao*, *job job*, *job jobao*, *jobo*, *jobhō*, *joboc' joboc'* "wet, moist, damp, drenched", *jobē* "to dirty, wet, roll in mud or water, be besmeared, bathe", *jebē jebē*, *jebēc' jebēc'* "muddy, miry, moist", *jebē jobē* "drenched, soaked", *jubhi* "marshy, swampy, boggy, watery(rice-field)", *jhabar jhubur* "drenched, soaked, wet through and through", *jhak' jhabur* "drenched, soaked", *jabd(a)ha* "hollow, moist", *jobd(h)ao* "to put down (or sink) in mire, water", Kh. M. *jobhi* "swampy ground", M. *jubhi* "mud" (Ho *jobe*, id.), *jubilā* "a wet field", S. *sabja*, *sabjao* "to become wet", *subur subur* "watery, thin", etc. Nasalized forms are, e.g., S. *sem*, *sem semao* "moist, damp, wet"; cf. Nep. *sim* "marsh, bog, morass", etc. (: Beng. *sapsapā* "to be wet and uncomfortable", Chatterji 891).

The root is *da-wa* (*ja-wu*), cf. Ho *đobe*, *jobe* "mud", K. *dubi* "marsh" (: S. *jubhi* "marshy"), Kh. *tobđā* "mud" (: So. *jóbbā-*, id.), S. *dub* *dub* "to dip, immerse", *tub* *tub* "plunging, getting under the surface, to dip, plunge", *topo* "to dip, immerse, bathe" (M. *tupu* "to moisten", Ho *tupu* "to dip in water", K. *tāpū* "to wet, get wet"), M. *đobe* "to dip in water", *dumbui* (Bhaduri), *đubuī* (Mark 5, 13) "to immerse in water, to sink", *đabđabāō* "to be filled with tears", *lum* "wet", *luād* (= \**luw-at'*) "wet, moist", S. *lohot'* (< \**low-qt'*, see p. 75), id., etc.

Hence Hi. *đūbnā* "to dive, sink, drown, to be immersed; to be inundated, flooded; to sink, set (as the sun)", etc.<sup>81</sup>). See Turner s.v. *dubnu*, who assumes a root \**dubba-*, metathesis of \**budda-*. But cf. Hi. *đabrā*, *đabṛā*, *dabrā* "marshy land, pool, puddle", *đābar* "low ground, where water collects, marsh, swamp, pool, puddle, small pond, etc.", *đhabar*, *đhabrā* "muddy, turbid" : *jhābar*, id. (cf. *juwār*, *jawār* "flood"?); Beng. *đobā* "puddle, small tank" (unlikely Chatterji 405, but cf. 495), *dub* "dipping", *đubā* "to sink" : *jābđān* "to sit in water or mud". The suffix *-đ-* is also found in Kh. *tobđā*, S. *jabđaha* (and *sabja* < \**dabđa*?), etc. It is obvious

<sup>81</sup>) Already suggested by Manindra Bhusan Bhaduri, A Mundari-English Dictionary, Preface IX.

that *dub-* is an Austro-Asiatic root, which cannot have arisen through metathesis from *bud-*. In Aryan it is used since the MI. period for *majj-* (e.g. *ḍubbantaṁ "majjantam"* Mṛcch. 264, 15 ed. Parab), cf. also *diṁphiam* "jalapatitam" (Deśīn. 4, 9) <sup>82)</sup>.

As for Skr. *kardama-*, m. "slime, mud" (since Kāty. S'S.), its explanation depends on whether we take *karda-*, *kardaṭa-* (lex.) as really existing words or as inferential forms (which would enable us to connect *dam-* with *dub-*). This point must be left undecided.

### 33. *jāla-*, n. "net, web, lattice".

Since Ath. S. It often denotes something which is dense ("zusammenhängende, dichte Menge" Pet. Dict.), e.g. *dhvānta-jāla-*, Daśak. 50, 5—6 Agashe; eventually it has come to mean "multitude" (see Renou, J. As. 1939, 386, n. 1). Since Lidén, Stud. zur altind. und vergl. Sprachgesch. 3 ff., it is generally connected with *jaṭā-*, f. "matted hair" (see Uhlenbeck, Walde-Pokorny I, 593), although Wackernagel in his review of Lidén's book had rightly objected that the *j* of *jaṭā-* is against this derivation (Idg. Forsch. Anzeiger 12, 20) <sup>83)</sup>. Nevertheless *jāla-* and *jaṭā-* are probably connected, cf. Pa. *jaṭā-* "tangle, braid, plaiting, matted hair, tangled branches of trees, the tangle of desire, lust" with Pa. *jāla-* in *tanhājāla-* "the snare of worldly thirst", *kāmajāla-*, etc. Since Pkt. *jāla-* shows the same semantic development to "multitude" as the Skr. word (e.g. Jacobi, Ausgewählte Erzählungen, index), it is tempting to explain Skr. *chaṭā-*, Pkt. *chaḍā-* "multitude" as variants of *jaṭā-*. This would involve a non-Aryan origin. As a matter of fact, a great many NIA. words point to a Proto-Munda root *da-ḍa* "matted, entangled", e.g.:

Nep. *ḍhariyā* "a bamboo fishing net", Ass. *dhāṛi* "bamboo mat", Beng. *dhāṛā* "coarse mat, fence of stakes", Pkt. *saṁdaṭṭaya-*, *saṁdaṭṭa-* "saṁlagnam" (Deśīn. 8, 18);

Pa. *taṭṭikā-* (*teṭṭika-*) "a straw mat", Pkt. *taṭṭi-* "a hedge, fence" (*vṛtiḥ* Deśīn. 5, 1), *taṭṭiā-* "a screen, curtain" (*tiraskariṇī* 4, 1), Nep. *ṭāt*, *ṭāṭ* "sackcloth", Ass. *ṭāti* "bamboo fence", Beng. Or. *ṭāti* "bamboo mat", Beng. *ṭhāṭ* "framework", Hi. *ṭhāṭh* "frame of a roof"; Tam. Mal. Tel. Kann. Tulu *taṭṭi* "screen" is a loanword. Cf. Skr. *ṭaṭ-?*;

Hi. *laṭā* "entangled, matted, tangled or matted hair", cf. *laṭā-dhārī* "having matted hair, a mendicant or an ascetic with matted hair" = *jaṭā-dhārī*; Nep. *laṭṭo* "cluster, lock of hair", *laṭṭinu* "to become matted or entangled (hair)", *laṭpatyāunu* "to wrap up, roll round, entangle", *laspasinu* "to come into contact with", Kshm. *laṭhur* "woman's plaited hair", Si. *liṭa*

<sup>82)</sup> I take *dub-* "to dive or dip" and *dub-* "mud, marsh" as identical. It is however possible that they originally were different but have fused. In any case Nep. *copnu* "to dip, soak, drown", which Turner identifies with *copnu* "to stab", is a variant of *dub-*.

<sup>83)</sup> Bloch, BSOS. 5, 741, derives *jaṭā-* and *jūṭa-* from Dravidian. Scheftelowitz, KZ. 53, 267, connects *jāla-* with Arm. *calem* "to plait".

"matted hair", Mar. *laṭ* "entanglement, pubic hair", *laddā* "mattedness of hair"; with nasalization Nep. *laṇṭhā* "engagement, work, trouble, nuisance", and perhaps Skr. *kilañja-*, m., *kiliñja-*, m. (lex. *kaliñja-*) "mat".

Skr. dhtp. *jhat-*, *jaṭ-* "to be entangled" (*ujhaṭita-* "confused", Rājat.), lex. *jhāṭa-*, m. "arbour, jungle", Pa. *jälajaṭita-* "entangled", Pkt. *jadīa-* "inlaid, set, studded", *jhāḍa-*, n. "*latāgahanam*" (Deśin. 3, 57), Beng. *jallā* "feeding net for bullocks", Guj. *jārū* "cobweb", Nep. *jhilli* "web-like, webbed", *jhul* "curtain, mosquito-net", Mar. *jhāl* "tassel of hair, wicker-wood basket", *jhāṭ* "matted tress of hair", Nep. *jāṭhā* "pubic hair", Guj. *jhālār* "wickerwork basket with a border" and many words which Turner derives from \**jhāṭa-* "sudden movement", as Nep. *jhār* "small bush, tuft, weed", Ass. *zārni* "thick jungle", Lhd. *jhall* "jungle", Panj. *jhall* "reed-bed, thicket", Hi. *jhālār* "brushwood", Nep. *jhor* "brushwood, thicket, jungle" (to be separated from Pkt. *jhoda-* "dead tree", which rather belongs to the family of Skr. *śuṇṭhā-*, see p. 149 ff.), Hi. *jhūṇḍ* "shrub, bush, underwood, thicket, thick hair, a ragged-looking tree; multitude, crowd", *jhūḍ* "heap, crowd" (cf. Skr. lex. *jati-* "plait of hair" : "multitude"), *jhāṇḍū* "a lock of hair, foliage of trees", *jhāṇḍūlā* "having thick hair, thick foliage, thick, bushy", *jhūṭ*, *jhūr*, *jhūr* "shrub, bush, bramble", *jhār*, *jhāṭā* "bush, scrub", Mar. *jāl*, id. Cf. Skr. lex. *juṭikā-*, f. "tuft, bunch", *jhūṇṭa-* "shrub, bush" (Pañcat. Pūrṇabh.), and probably lex. *jūṭa-*, m. "twisted hair"; Or. *caṭa*, *caṭāi*, Hi. *caṭāi* "mat", Nep. *caṭāi* "matting" (see Turner s.v.), *sāṭo* "a cross-piece of bamboo or wood, rafter", Mar. *sāṭ(ā)* "frame of split bamboo".

Cf. S. *dāṇḍhi* "a tuft of high grass, clump (of bamboo), cluster", *ḍhāṭ* "a kind of coarse high grass, a thicket of hard, strong grass", *ḍhāḍa* "a covering of bamboo, a small bridge", *ḍhāḍi*, *ḍhāṛi* "the bamboo roof of a cart", *ḍuli* "the roof of a cart or wagon (made of bamboo)", *cāṭa* "a mat of bamboo", *jaṭi*, id. (small), Kh. *cāṛo* "a mat of bamboo", *jhēntu*, *jhintu* "mat of date-leaf", S. *jhāṇṭi* "wattle, fence made of branches", *jhan'jra* "sieve-like, perforated, full of holes, loosely-woven", *jīn'jri* "a watering pot (with holes), loosely-plaited, wickered, a fish trap" (cf. Hi. *jhājjhar*, *jhanjhār*, *jhanjhṛī*), *āṭuk' jhāṭuk'*, *āṭup' jhāṭup'* "through dense jungle, impassably; to entangle, impede", *āujhāṭ* "to impede, be entangled", *laṭa jhāṇṭa* "entangled, to entangle, entwine, confuse", *laoṭa* "a net for catching birds", *laṭa phāṇḍa* "entangled, entanglement", and a large number of words which mean "having untidy, dishevelled hair", e.g., *dandra*, *dāṇḍru*, *dandle*, *darka dale*, *darkal markal*, *dondō*, *ḍālpuri*, *dadarḍam*, *ḍādurham*, *dalcaṇi dalcaṇi*; cf. *dārum sāṛum* "shaggy, hairy, to have a bristly beard", *dunsi punsi* "dishevelled" <sup>84</sup>).

In view of the last-mentioned words it is tempting to derive Skr. *dāḍhikā-*, f. "beard" (Manu), Pa. *dāṭhikā-*, Pkt. *ḍāḍhiā-*, id. from this Proto-Munda

<sup>84</sup>) S. *ṭhaṭra* "a mat or screen of bamboo work", *ṭaṭi* "screen, fence" (Mar. *ṭāṭī*, K. *tāṭī*) are probably reborrowings from Hindi.

word-family, cf. Ho *darca* "beard" (: S. *darka dale* "having dishevelled hair"), Hi. *jhajh* "a long beard". Bloch, BSOS. 5, 741, suggests a connexion with the Dravidian words for "cheek" (Tam. *tāl*, *tātai*, *tavaṭai*, Kann. *davaṭe*, Tel. *davaṭa*), but according to Ramaswami Aiyar, Ojhā-volume p. 15, these words are not native (he suggests an Austric origin). As for Tam. *tāti*, Kann. *dādi* "beard, chin", they are in R.A.'s opinion possibly a direct adaptation of *dāḍhikā-*. We may safely assume, accordingly, that *dāḍhikā-* is derived from Proto-Munda *\*dādi* and, as such, is a variant of Hi. *jhajh*.

Bloch 333 and Turner (s.v. *jaro* "root") identify Skr. *jaṭā-* "fibrous root" with *jaṭā-* "matted hair". I am not quite sure that this is correct<sup>85)</sup>. It should be noted that there is a Proto-Munda root *du-ḍa* "sticky", numerous derivatives of which occur in Santali (*laj-*, *laṭ-*, *las-*, *jaṭ-*, *jaṭ-*, etc.). It would be rash to affirm its identity with *du-ḍa* "entangled"; S. *laṭa paṭa* "sticky, muddy, to be entangled in sticky matter" may be a contamination; on the other hand, though *jeret* "to stick together (eyelids, threads, hair)" may be applied to hair, its meaning is rather different from those of the words quoted above. From this root are derived Hi. *laj lajā*, *lij lijā*, *luj lujā*, *lac lacā*, *las lasā* "sticky, viscous", Nep. *lassā* "glue" (Skr. lex. *laśa-*, m. "gum"), *liṭo* "paste" (Hi. *leṭ*, id.), *lasyāilo*, *lisyāilo* "sticky, muddy, slippery", *leto*, *ledo* "sediment" (Hi. *let* "paste", Ass. *let-ket* "viscid"). Hence, though Hi. *lhes*, a variant of *les* "stickiness, paste" seems to support the traditional derivation from Skr. *śleśman-*<sup>86)</sup>, the etymology of Nep. *lisō* "bird-lime", *lisinu* "to stick, adhere", etc. requires reconsideration.

### 34. *dāla-*, "branch".

A late word, only occurring in S'īlāṅka's comm. on the Ācārāṅgasūtra; cf. Pkt. *dālā-*, id.<sup>87)</sup>, *dālī-* "śākhā" (Deśin. 4, 9); Hi. *dālā*, etc., see Turner s.v. *dālo* "branch, bough". Lidén, Studien zur altind. und vergl. Sprachgeschichte 80, connects this word with *danḍā-*, which he derives from IE. *\*del-* (Skr. *dalati* "bursts"). Turner suggests that these words may possibly originate from *\*dāla-* "piece split off", cf. Skr. *dāra-*, m. "splitting", *dala-*, m. "small shoot", whereas Chatterji 494 diffidently derives them from *\*dalla-* = *dru-*, *dāru-*.

Hi. *dār*, *dāl* means "branch, bough, basket (made of twigs, or split bamboo) used to throw up water from ponds, etc.); beside Beng. *dāl* "branch" there occurs *dālī* "basket", and Nep. *dālo* means both "branch,

<sup>85)</sup> Cf. S. *laṭ* "bast or bast fibre", which is in any case connected with the Proto-Munda original of *jaṭā-* "fibrous root" and see p. 83 on Bashkarik *nēr* "root": Skr. *nada-*.

<sup>86)</sup> See recently Tedesco, Language 19 (1943), pp. 7, 11, who compares Hi. *lhes* with Pkt. *lhasai* < *srāṁsate*. Cf. rather Nep. *lahasinu* "to be attached to, stick to", *lahaso* "attachment".

<sup>87)</sup> See Lidén, op. c. 80 with n. 6; Turner gives *dāla-*, n.

bough" and "basket (esp. a basket used for storing rice)". In Munda we find S. *ḍar* "branch, bough", M. *ḍār*, *ḍārā* "big branch of a tree", and S. *ḍala* "large basket, broad, but with a tapering, not flat bottom, of bamboo, used for feeding cattle" (= Hi. *dalā*), M. *ḍālā*, Kh. *ḍāli* "basket". It is not clear which of these words are Aryan loans; the resultant *ḍ* of S. *ḍar* points to an original \**ḍari*, but cf. K. *dar*, So. *kēndārā-*, *ēndārā-*, id. (and Kann. *tōlu* "head branch of a tree"?).

The original sense of several Dravidian and Munda words for "branch" is "bifurcated", e.g. Tam. *kavar* "a bifurcated branch", and S. *caṅga*, *caṅgra*, *caṅra* "bough of tree, branch of river, bifurcated, branching off" from the root *ḍu-ga* "bifurcated, wide apart", cf. *cag caga*, *cīga cage*, *cīṅga caṅge*, *cīhā cahe*, etc. "to stride, straddle, part the legs wide, straddlingly", *ceg cēge* "wide, with a big mouth, wide apart, asunder", *caṅgerae*, *caṅgorae* "having a wide mouth, wide-necked, wide on top (vessels, baskets)", *cocongot'*, *cucūngut'*, *cucūnguc'* "on the hams or haunches" <sup>88</sup>). From the same root is derived K. *dāgān* "branch" (perhaps also *dāgā?* cf. Luke 13, 19). Kui *dēgā*, Kann. *tōngē*, Hi. *dōghī* "branch of a tree", Nep. *coke* "fork made by two pieces of wood" are Munda loanwords. perhaps also Skr. lex. *laṅkā-* "twig".

Beside S. *caṅga* "branch" we find again *caṅgari* (Beng. *cāṅgārī*) "a wide shallow basket", which is apparently connected with Ho *ṭunki*, So. *daṅkedā-* "basket". The meaning of the root, viz. "wide apart, wide open", accounts for its double application to legs and wide baskets. This leads us to suppose that Skr. *ḍāla-* is similarly derived from the root *ḍu-ḍu* "wide apart", cf. S. *ṭaṇḍa* "to straddle, part the legs", M. *ṭaṇḍā* "to stand with legs apart". It is possible, however, that the homonymous root *ḍu-ḍu* "short, stunted, bare, lopped" (see s. v. *dandā-* and *śuṇṭhā-*) has also yielded a word for branch, viz. Hi. *ṭhāl*, *ṭhālā* "leafy branch (esp. one lopped off)." This word may be identical with Bishshau, Eastern Suketi, Bilaspuri *ḍāl* "tree" (J. Gr. Bailey, Linguistic Studies from the Himalayas 199, 216, 247) and further with Skr. *daṇḍā-*, lex. *jhaṭi-* "small tree" <sup>89</sup>). There are no indications, however, that *ḍāla-* originally has denoted a lopped branch.

### 35. *ḍimba (h)a-* "egg, child, etc.".

1. Skr. *ḍimba-* means: 1. "egg" (Pañcarātra, Mālatīm.). 2. "ball" (according to Wilson). 3. "an embryo in its first stage, a pupa of an insect" (lex.), 4. "a new-born child" (lex.). 5. "body" (S'is.). Its variant *ḍimbha-* is used in nearly the same senses, viz. 1. "egg" (Pañcar.). 2. "a new-born child, a child, a boy" (Schol. on S'āṅkh. GS., Pañcar., Hāla,

<sup>88</sup>) The connexion with Hung. *csücsünget-* (de Hevesy, Bodding), to which F. Otto Schrader, BSOS. 8, 754, attaches much importance, should accordingly be rejected.

<sup>89</sup>) Cf. the parallel Rampur, Baghi *būṭ* "tree" (and Lower Kanauri *bōṭān*, id.) = Hi. *būṭ*, *bōṭ*, *bōṭā* "stalk, stem, stump", from the parallel root *wa-dā* (see s.v. *baṇḍā*).

Bālarām., Naiṣ.); cf. *dimbhavant-* (Yaśastil., see Schm. N.) and Tel. *dimbhamu* “an infant”, *dimbhuḍu* “a little boy”, Pkt. *dimbha-* (Jacobi Ausgew. Erzählungen, p. 24, l. 19). 3. “a young shoot” (Naiṣ.). 4. “body” (Yudhiṣṭhiravijaya, see Schmidt, Nachtr.). *Dimbhaka-* “a boy” occurs in a Pkt. passage of the Sāk.

The meanings “egg, ball, embryo” point to a primary meaning “globular”<sup>90</sup>), cf. also lex. *jalaḍimba-* “a double-shelled mussel”, *toyadimba-*, *toyadimbha-* “hail”. Cf. *du-ba* “globular, swollen, large and roundish, lumpy, knotty” in, e.g., S. *ḍab* “a lump, clod”, *ḍombok'* “round ball of flour, clod of earth”, *ḍhombok'* “a lump”, *ḍhumbak'* “a lump, ball (of earth, rice), lump of excrement”, *ḍhimba*, *ḍhipka* “a lump of molasses or iron, earth”, *ḍapṭhu*, *ḍipṭhu* “large, big and roundish” (cf. *ḍopṭho* : *ḍonṭho* “a knot”, contamination of two roots?), *ḍumkā* “roundish, oblong, oval”, *ḍumkuc'* “small and oval” (contamination with *da-wa* “small”), M. *ḍembā*, *ḍhembā* “clod”, Ho *dimbu* “to be in the ear (used of paddy)”.

Many derivatives from this root occur in NIA., e.g. Beng. *ḍhebuā* “lump, coin (stamped bit of copper)”, *ḍhibrī* “axle-iron”, *ḍhābā*, *ḍhibi* ‘mound, hillock’ (Chatterji 499, 507). Prefixed derivatives are Skr. lex. *goḍimba-*, m.. *goḍumba-*, m. “water-melon”, *goḍumbā-*, f. “Cucumis maderaspatanus, colocynth”, *kurumba-*, m. “a species of orange” (see pp. 24, 84). To the same affiliation also belongs the proper name *Hiḍimba-*: a prefix *hi-* occurs in several Proto-Munda words as *hi-lolayati*<sup>91</sup>), *hi-ndolayati* (: *ā-ndolayati*, *dolāyate*, see Acta Orient. 16, 204, n. 2), *hi-ṅgu-*, m. “Asa foetida” (: Mon *ṅgu*, id.). In the Bombay-edition of the Mhbh. *Hiḍimba* is described as being *lambasphig lambajāṭharo* (1, 152, 3 = 5929 Calc.) which accounts for this name being given to the big-bellied Rākṣasa. Identical with *Hiḍimba-* is, in my opinion, *Heramba-*, a name of Gaṇeśa (Mhbh., Kathās., Lex.), which Bloch, BSOS. 5, 740, confounds with the Dravidian word *heramba-* “buffalo” (see n. 117). It should be noted that in Pkt. the name *Herimba-*, m. “Gaṇeśa” (*vināyakah*, Deśin. 8, 72) is distinct from *heramba-*, m. “buffalo” (8, 76). In sculptural art Gaṇeśa is represented as a big-bellied person. The prefix *he-*, a variant of *hi-*, is also met with in Pkt. *he-ramba-* “drum” (see p. 86) and in Skr. lex. *heramba-* “a boastful hero” (p. 19).

The modern equivalents of Skr. *śimba-*, m., *śimbī-*, f. “legume, pod” (Suśr.). *śimbi-*, f., id. (Mālatīm.), etc. are: Hi. *chīmī* “pod, legume, bean, green pease, etc. in the pod”, Beng. *chim* “bean”, Nep. *chimi* “pod”, and Nep. *simi*, *sibi*, *sib(h)i*, Hi. *sem*, Beng. *sim(i)*, etc., “bean”. The nasalization of *b* (cf. in Munda: Ho *simti* “bean”) and the prefixation in Skr. lex.

<sup>90</sup>) Cf. Kshm. *ṭhūl* “egg”, Nep. *phul* “egg, testicle” (see Turner s.v.) and Tam. *piṇṭam* (< Skr. *piṇḍa-*) “globular, ball, embryo, foetus”.

<sup>91</sup>) Unless this is a blending, cf. Kh. *hilo dolo* “to move to and fro”, S. *hilo dolo* “swayingly”.

*kusimbī-*, f. “*śimbī*” (Rājanighaṇṭu) <sup>92)</sup> are indications of Proto-Munda origin. The bean and the pea are often named from their roundish shape, e.g. M. *rāmb(ā)ṭā* “a kind of pulse, Phaseolus Roxburghii”, Hi. *lobiyā*, *lobhiyā* “the cow-pea, vigna catjang (Dolichos sinensis)”, which are derived from *da-ba* “roundish, globular” and *barbaṭī-* (the Sanskrit name of the *lobiyā*, see Helen M. Johnson, JAOS. 61, 170), *māṣa-* “bean”, *masṭra-* “lentil”, which belong to *ba-da* “swollen”. Hence *śimba-* is probably a variant of *śimba-*, cf. e.g. S. *ṭhubē* “knob, bunch, excrescence, tumour”, K. *tēbe* “cob of maize”. Hi. Nep. *ḍhibri* “nut” <sup>93)</sup>. Does Ved. *śimbāṭā-* in the dual *vāṁsagéva pūṣaryā śimbāṭā* RS. 10, 106, 5 perhaps mean *puṣṭah* “well-fed”? This hymn contains several Proto-Munda hapax legomena, e.g. *turphārī*, *parpharīkā* ~ *tartar-*, *parphar-*.

2. Skr. *ḍimbha-*, m. “child, boy” is obviously connected with the prefixed variant Pkt. *silimba-*, m. “child” (*śisuḥ*, Deśin. 8, 30). Although the meaning “egg” is sometimes so widened as to comprise also the notion “child” (cf. Tam. *karu* “foetus, egg, child”), this is unlikely to be the case with *ḍimbha-*, which presupposes an original sense “small”. Cf. Nep. *ḍambaru*, *ḍammaru* “tiger’s cub” and, with assimilation of the cerebral, Skr. *śāva-*, m. “young of an animal” (since Mhbh., Rām. *mṛgaśāva-*), Pa. *chāpa-*, *chāpaka-*, Pkt. (AMg.) *chāva-*, *chāvaa-*, id. The initial *ch* is mostly explained as being the result of Middle Indian aspiration of *s* (Pischel § 211, Geiger § 40, Woolner, Introduction to Prakrit p. 11), although Turner s.v. *chāwā* tentatively traces it back to a different IE. original (\**skēyo-* beside \**kēyo-*). On the other hand, the Skr. word is supposed to stand for *śāba-* (which is, indeed, the spelling in South-Indian MSS., see Böhtlingk, VI, 228) on account of Pa. *chāpa-*; but the Bombay editions, which as a rule correctly distinguish *v* and *b*, have throughout *śāva-*.

Many Proto-Munda words for “child, boy, young of an animal” are derived from roots signifying “stunted, short, small” (cf. e.g. Skr. *kiṣora-*, *ceta-*, *baṭu-*, Hi. *beṭā*). In the same way the words quoted above are derivatives from *da-wa* “stunted, dwarfish”, cf. S. *ḍebē* “dwarfish, small”, *ḍebē* “short, dwarfish, tiny”, *ḍebē ḍebē* “exhausted, tired, dwarfish, small, to be stunted”, *ṭepa ṭepe* “small, little” (Campbell), *ṭhepo* “small, below standard size”, *ṭhepca* “short, of low stature”, *ṭheble* “low, small, dwarfish, stunted”, M. *ṭhepā* “short in stature, a dwarf”, *ṭāprā ṭoprā* “small”, *ṭupā*, *ṭumpu* “blunt” (see s.v. *tūparā-*), S. *ṭembo* “small-sized (fruit)”, *ṭembrot* “small, of low size, but plump” (contamination with *da-ba* “globular”), *ṭemel*, *ṭemret* “small, little, dwarfish”, *ṭembē ṭura* “small (animals, children)” (for *ṭura*, see p. 150); *cepo* “small”, *ceple* “flat, low, of small stature” (contamination with the word-group discussed s.v. *cipiṭa-*), etc. See further s.v. *tūparā-*.

<sup>92)</sup> It is not clear which plant is denoted by the name *kuśimbi*, f. (Suśr.).

<sup>93)</sup> As for *tuvaraka-*, which Suśruta mentions among the *kudhāṅya-*, see Burrow, Transactions Philol. Soc. 1945, 107.

3. The third meaning of *dimba-*, *dimbha-* is "body". Cf. Pkt. *kālimba-* "body", although Deśin. 2, 58, 59 *kāliā-* ~ *kālimba-* "body, cloud" might suggest a radical element *kal-* (*kāliā*, *kālimba-* "cloud" from *kāla-* "black"?; cf. Skr. *mecaka-* and Tam. *kalam* "blackness, cloud"). On the other hand, the derivation of *kā-limba-* from *dimba-* is supported by Skr. *kaḍebara-* (Lüders, Phil. Ind. 549, 557), Buddh. *kaḍevara-* (Böhtlingk VII, 329, add Jātakam. 45, 18; 211, 3, etc.), ep. *kalebara-*, *kalevara-* (Mhbh. Calc. Bomb. Poona), *kalebara-* Vāsavad. 154, 15 Gray, Pkt. *kalevara-*, *kalera-* (Pischel §§ 201 and 149) "body". Cf. also Pkt. *olimbhā-* "*upadehikā*" (Deśin. 1. 153). *Kaḍebara-* and *dimba-* are likely derivatives from *da-ba* "globular" (cf. S. *ḍhab* "form, shape, pattern"; *ḍhabo* "big-bellied", Nep. *ḍhab*, *ḍhap* "form, shape"; *ḍhabbu* "big, huge, chubby-cheeked"). Pali *kalevara-* "step in a flight of stairs" admits more than one explanation (cf. Beng. *ḍhibi* "mound", Panj. *ḍhibbā* "heap of sand", *ṭībā* "sandbank, hill", Kann. *dibba*, *dimbu*, *dimmi* "eminence, etc."?).

36. *d u ḡ d u b h a-*, m. "a certain kind of non-venomous water-snake".

According to the Pet. Dict.: "Amphisbäne, eine Eidechsenart ohne Füsse" (later corrected: "es sind giftlose Schlangen gemeint" vol. VII, 1747); the smaller Pet. Dict. has again "Eidechsenart ohne Füsse", hence Cappeller "a kind of lizard". In the well-known story of Ruru the *ḍuṇḍubha-* is referred to as *bhujaga-* (Mhbh. I, 10, 6.7 edd. Bomb. Poona), although it is said to be a harmless one. cf. I, 10, 3 *anye te bhujagā, brahman, ye daśantīha mānavān/ḍuṇḍubhān ahigandhena na tvām hiṁsitum arhasi*, and I, 11, 4 B. P., where the Rṣi is cursed to be henceforth an *avīryo bhujāṅgah*. Likewise Kathās. 14, 84: *ahinā te priyā daśtā, vibhinnau cāhiḍuṇḍubhau/ahayāḥ saviṣāḥ sarve, nirviṣā ḡuṇḍubhā iti*. Hence the *ḍuṇḍubhas* are mentioned as being different from serpents in Mhbh. 2, 69, 35 (South. recension, see Hopkins, Epic Mythology 25), and the *vidūṣaka* in the Mṛcchakaṭikā, when stating with sad resignation that he is not a real brahmin, says *jadhā savvaṇāgāṇam majjhe ḡuṇḍuho, tadhā savvabamhaṇāṇam majjhe ahaṁ bamhaṇo* "no more than the *ḍuṇḍubha* is a (real) serpent, am I a (real) brahmin" (Mṛcch. p. 83, l. 7, ed. Parab). The commentary quotes *nirviṣā ḡuṇḍubhāḥ smṛtāḥ*<sup>94)</sup>.

The *ḍuṇḍubha-* is a water-snake. In Mhbh. 7, 156, 175 the battle-field is likened to a river which is called *prāśaktiyṛṣṭiḍuṇḍubhā*, i.e. of which the snakes are the various missiles. This is confirmed by Pali *deḍḍubha(ka)-* "een ongiftige waterslang of salamander" (Kern, Toevoegselen op het Pali-Wb. van Childers, I, p. 115; *udakadeḍḍubhā* is var. reading for *udakamaṇḍukabhakkhā* in the Daddarajātaka), and by the commentary on Ait. Br. 3, 26, 3 (*sa sarpo nirdamśy abhavat*): *nirdamśī damśanāsamarthāḥ ... jalamaḍhye saṁcarato ḡuṇḍubhākhyasya sarpasya viṣarāhitatvād damśanāsamarthyāṇ nāsti*. Böhtlingk suggests that a water-salamander may

<sup>94)</sup> Cf. Kṣīrasvāmin's comm. on Amara 1, 7, 5 (1, 2, 1, 5): *nirviṣo dvimukho 'hīḥ*.

be meant. By the side of *duṇḍubha-* and *dundubha-* (Ait. Br.) the following variants occur:

*dundubhi-* or *duṇḍabhi-* (the manuscripts vary), Varāh. Brh. S. 53, 17.

*duṇḍubhi-* Suśr. 1, 10, 12, mentioned as a venomous animal!

*duṇḍubha-*, Mhbh. 7, 6905 Calc.

*diṇḍibha-* (v.l. *diṇḍiva-*) "water-snake" in the lexicon Madanavino-danighaṇṭu (see below, line 5 from the bottom).

*duḍubha-*, v.l. ad Amara.

*duḍuma-* in Mṛcch. p. 90, l. 2 (III, 20), ed. Parab: S'arvilaka boasts on his cleverness and adroitness: in every difficult situation he has an expedient at hand for he is *dīpo rātriṣu, saṅkaṭeṣu duḍumo, vājī sthale, naur jale*, which must mean that in a difficult situation (and in a narrow place) he can escape as easily and as quick as a *duḍuma-* (either a snake or a salamander; "lizard" according to the Pet. Dict.) Stenzler's text however reads *duṇḍubha-* which may be the correct form.

*duṇḍu-*, f. (Trikāṇḍaśeṣa) is the sole form without *bh* in Sanskrit but Hi. has *ḍūḍ*, *ḍūḍu* (beside *duṇḍubh*, a loanword from Sanskrit) "a kind of lizard without feet, a kind of snake". As for Beng. *dhōṛā, dhōṛā* "water-snake", which Chatterji 507 derives from Skr. *duṇḍubhi-*, resp. *duṇḍubhi-*, its initial aspirate (as against Hi. *ḍōṛ*, *ḍōṛā* "a kind of lizard, a kind of snake with two heads") is variously explained ("by transference of aspirate" Chatterji 495, "through aspiration" 498). Obviously these modern words are younger borrowings from Munda, cf.:

S. *ḍhōṇḍ (bin')* "a certain water snake, the checkered keelback, *Tropidonotus piscator*; non-poisonous, but quick to bite if trodden on", M. Bh. *duṇḍu (biṇ)*, *dhōḍ* "a kind of snake", M. *ḍorā biṇ*, Bh. *dora biṇ*, id., Ho *ḍondā* "lizard", *duṇḍu bin* "water snake", K. *dindu, denu* "water snake". Cf. further S. *ḍuludun, ḍuludāṇ, ḍolodāṇ* (from \**duḍu* + *daṇ*) "a small non-poisonous snake, *Callophis Maclellandii*", which in the local Aryan dialect is called *hulhulia* (< \**ḍhulḍhulia*), and S. *hōṛ ḥoṛāṇ bin'* "a non-poisonous snake, the grass snake, *Coluber Stolatus*" (< \**ḍhōṛ ḍhōṛāṇ*). With regard to the tale of Ruru it is interesting to note that "The *duludun* snake is never killed. If any person kills one, snakes will infest his house" (Rev. A. Campbell, JBORS. I, 1915, 218). Cf. perhaps also S. *tutri bin'* "a certain snake, Russell's earth-snake, *Eryx conicus*; non venomous".

As the statement of the Mhbh. that *duṇḍubhas* do not bite men may be a poetic licence, we may safely infer that the *duṇḍubha-* is identical with the *ḍhōṇḍ*, the checkered keelback. That it is checkered appears from its identification with the *rājila-* (*alagardo jalavyālah samau rājila-duṇḍubhau*, Amarakoṣa 1, 7, 5; cf. comm. on Harṣac. p. 225, l. 5, ed. Parab<sup>2</sup>: *rājilo diṇḍibhākhyo nirviṣah sarpah*). Since *rājila-* means "striped" the snakes denoted by that name must have had a variegated skin. Tel. *tutte-purugu* "a sort of venomous snake barred black and grey", Tam. *tunṭu-(k)kattari* "a kind of venomous worm" perhaps contain Munda loanwords (cf. S. *tutri bin'*).

The explanation proposed by H. Petersson, *Studien zu Fortunatovs Regel 85* (*duṇḍubha-* < IE. \**dul-ndo-bho*), is exemplary of how Skr. words should *not* be explained.

37. *tāmbūla-*, n. "betel".

Since Var. BS., Hariv. This word has often been discussed and its Austro-Asiatic origin may now be considered an established fact (see the references in *Acta Orient.* 16, 305). The prim. Austro-Asiatic form of the word must have been \**bēlū*, cf. Bahnar *bölöu*, Alak *balu*, Kha *blu*, Palang *plū*, etc. A corresponding Munda form has not been found hitherto. Przyluski, it is true, connects the Austro-Asiatic word with Khmer *mul* "round", *mur* "to roll", S. *gulu mulu* "round, spherical, to roll into a ball", *gur muria* "spherical, globular, round" (BSL. 24, 1924, 257 f.), but it is not advisable to base any theory on such vague word-comparisons, the less so as these words point to a root *buḍ-*, whereas the word for "betel" has throughout *l* in all Austro-Asiatic languages. Nevertheless it can be proved that *tāmbūla-* must have been borrowed, not from any Austro-Asiatic dialect spoken in Further India, but from Proto-Munda.

The *ū* of *tāmbūla-* has not yet been satisfactorily explained. Przyluski, p. 258, only observes that in the Further Indian languages the *u* follows after the liquid, whereas in Sanskrit and Pali it precedes it (as is also the case in *mur/mul* "to roll"). In *Acta Orient.* 16, 305, I assumed an original \**bulū*, beside \**bēlū*, *balū*, which became *bul* through loss of the final vowel. The *u* of *tāmbūla-* however results from a specific Proto-Munda development. Prim. Austro-Asiatic had, like Austronesian, a phoneme ē (called *pēpēt* in Indonesian linguistics), which is still preserved in Bahnar, Sakai-Semang, and some other dialects, but has disappeared in Mon and Khmer. In Khasi it is represented by *y*. In Munda it still survives (to some extent, at least) in Sora, e.g. So. *jērū-* : Central Sakai *jērō* "deep". In the other Munda dialects, however, the *pēpēt* has been umlauted by the following vowel, e.g. K. *ghamā*, M. *gāmā* "to rain" : Besisi *gēmā*, *gēmāh* (Kh. *gim*—see below); S. *sin'*, M. Ho *siŋgi* "sun, day" : Khasi *sni*, Palaung *shə-ŋi* "sun" (prim. Austro-As. \**sē-nī*<sup>95</sup>); S.M.K. *sunum* "oil" : Senoi *sē-num*, id.; K. *kunum* "urine" : Semang *kēnum*, *kēnom*, id. It should further be noted that Munda has very often beside the original disyllabic words younger monosyllabic variants, cf. S. *sin'*, K. *sin* (only in *siŋa-rup'*, *siŋi-rup'* "setting of the sun" > "evening") as against M. Ho *siŋgi*, Kherwari *bir* "jungle" : Sakai, Stieng, etc. *bri* (prim. A.-A. \**bērī*). Skr. *tāmbūla-* accordingly reflects a Proto-Munda original \**tā-mbūl* from \**ta-mbēlū*, a pre-nasalized variant of Lavé *mēlu*, Stieng *mlu*. It thus provides us a *terminus ante quem* for the *u*-umlaut of the Proto-Munda *pēpēt*.

<sup>95</sup>) Variant of \**tē-nai* or \**tē-nī*, cf. Mon *tanoa* (*ñoa*), Khmer *thnəc.y*, Samre. Por *thnī*, Prou *tangai*, Sakai *tēn-nī*, Serting *tēngī*.

In this connexion attention may be drawn to Ved. *pīlu-* in the compound *pīlu-mant-*, which occurs in the verse

*udanvatī dyaúr avamā pīlumatītī madhyamā  
tr̥tīyā ha pradyaúr iti yásyām̥ pitára āsate* Ath. S. 18, 2, 48.

“Watery is the lowest heaven, full of stars (?) is called the midmost; the third is called the fore-heaven, in which the Fathers sit” (Whitney). The exact meaning of *pīlumatī-* is unknown. Whitney’s translation is only based on the commentary’s rendering *grahanakṣatrādayaḥ*. See however Narahari, Annals Bhandarkar Or. Res. Inst. 23, 305, who also holds this to be the meaning of the word. Although this obscure word is no reliable foundation for any theory, it may be noted with due reserve that, if the existence of a word *pīlu-* “star” could be rendered probable on other grounds, it could be explained as a Proto-Munda loanword. The common word for “star” in Kherwari (S.M. Ho Kw.) and Kurku is *ipil* (N., also K., *iphil*). Some authorities quote somewhat different forms as K. *epal* (Rakhal Das Haldar, Hunter, Crooke), Kw. *epal* (Crooke), *epil* (Driver), *pilu* (Rakhal Das Haldar), but their correctness is questionable. These words contain a prefix *i-*, *ē-*, and *p(h)il-* < *\*pēlīh* < *\*pēlohi* or *\*pēloih*, cf. Senoi *pēlaui*, *pērlaui*, Sakai *pērlohi*, *pēlo*, Semang *puloe*, *pēluih*. In *pīlu-*, which presupposes Proto-M. *\*pīlu* (instead of *\*pīlī > pil*), the *pēpēt*, instead of being umlauted, would have become *i* as in Kharia, cf. Kh. *selop* “deer” (S.M.K. *silip*), *berod* “to rise” (M. *birid*), *biru* “hill” (S.M.Bh. Ho *buru*, So. *bērū-*), etc.

### 38. *timita-* “wet, damp” (Kauṭ.), etc.

The Dhātup. has *timyati*, *tīmyati* “to be wet, damp”, *tepati* “to drip”, and lexicographers mention some derivatives from *tim-* as *tema-*, *temana-*. Tarapada Chowdhury’s assumption that *taimātā-* (Ath. S. 5, 13, 6; 18, 4) means “wet, liquid, living in water” is merely conjectural and does not prove the existence of *\*tema-* in the Vedic period. By the side of *timyati* occurs *stimyati* “ādrībhāvē”, which is attested in the classical literature. The Pet. Dict. quotes Caurapañcāśikā 21 (ed. Bollensen) *tām̥ stimitavastram ivā īgalagnām* (ādravasanam comm.) and Kielhorn in his note on Pañcat. I, 722 (sl. 29) explains *stimitonnatasamcārāḥ* as referring both to *jaladāḥ* (“wet, moist”) and to *sajjanāḥ* (“fixed, steady”), which, however, is not necessary (see Böhtlingk, Ind. Spr.).

The variation *stim-* : *tim-* does not prove the IE. origin of these words. *Stimita-* “fixed”, which is a different word (see Acta Orient. 20, 32 f.) may have influenced *tim-* (as inversely *timita-* is sometimes used in the sense of *stimita-*, l.c.). unless *stim-* is a Sanskritization of Pkt. *\*thimmadi* = *timmadi*. In any case Pkt. *theva-* “a drop, a little” and *thippaī* “to drip”, which Pischel, pp. 102 f., 149, derives from Skr. *stepati* (*kṣaranārthah*, Dhātup. 1, 388) are the original forms, from which the Sanskrit root has been derived.

The Proto-Munda origin is clear on account of the variation *-p* : *-m* (Mar. *tip* "drop, tear", Hi. *tipnā* "to make drip", Mar. *thēb* "drop", Guj. *uthevo*, etc., see Bloch, pp. 339, 350, as opposed to Pali *temanam* "wetting", Beng. *teman* "sauce", Mar. *tevñē* "to dissolve, become moist", see Turner, s.v. *tiun*) and the vowel variation in Hi. *tap* "sound of dropping, patter or drop (of rain)", *tapṭapānā* "to drop continually, to drip", *tabhak*, *tapak* "sound of dropping, the dropping", *tapkā* "continuous dropping, dripping", *tipkā* "a drop, a spot", Beng. *tupā* "to drip", etc.

Cf. S. *tipak'*; "a drop (of rain), to fall in drops" (M. *tipā*), *tipic'* *tapak'* "drizzlingly, to drizzle", *tipic'* *tipic'* "id. (about drizzling rain)", *tipok'* *ṭorok'* "dripping, in drops, to trickle, leak", *tip tap* "one after the other", *tapac'* *tipic'* "in few drops, to rain in drops", *ṭopok'* (*ṭhōpok'*?) "to drop, drip, a drop" *ṭhop*, id., *ṭhop ṭhop* "in drops, drippingly", *ṭhop ṭhōpō* "to drop, drip", *lipak'* *capak'* "(to fall) in large drops", etc.

As the initial consonant is a cerebral we may expect to find the regular variants with palatals or sibilant. As a matter of fact, Santali has (beside *tipic'* *tipic'* "drizzlingly, to drizzle"), *jipit jipit*, id., *sipit sipit*, adv. "continued drizzlingly". Similar variants occur in NIA. Thus Nepali has, by the side of *ṭap* "ear-pendant", *tap-tap* "the sound of dripping or throbbing", *tapaknu* "to drip, drop, trickle", also *jhimi-jhimi* "drizzling rain, drizzle", *jhimjhime* "steadily drizzling", *sim-sim*, *sim-simi* "falling in light showers", cf. Hi. *jham-jham* "heavy down-pour", Mar. *jhim-jhim* "softly and lightly (of rain)", etc.

[Unlike these words for "drizzling, dripping" (to which, it seems, also belong Kui *tipi topu inba* "to fall drop by drop", Tam. *tumi* "rain drops; light, drizzling rain"), *timita-* (and Pa. *temana-*, Mar. *tevñē*) express the general meaning "moist". It is doubtful, therefore, that these words should be connected with the first word-family. They rather constitute a different word-group which may be connected with the words discussed on p. 61, s.v. *jambāla-*].

### 39. *t u m u l a -* "tumultuous, confused"; n. "noise, tumult, uproar".

Since Lāty. S'S., Mhbh. The connexion with Latin *tumultus*, which dates back to the early days of Indo-European studies (cf. Pott, *Etymologische Forschungen*, 1st ed., I, 1833, 90) is generally accepted. Like its morphological parallel *singultus*, however, *tumultus* is a verbal noun; it stands for *\*tumel-tu-s* and presupposes a verb *\*tum-el-io*, just as *sepultūra* is derived from the stem of *sepelio* "I bury". *Sepelio* contains a verbal suffix *-el-* (see H. Pedersen, KZ. 39, 354, W. Schulze, KZ. 41, 335) and is derived from the root *sep-* (Skr. *sápati*). Since *\*tumel-* cannot be an Indo-European root, it must have been derived in the same way from *\*tum-* (cf. Lith. *stúmti* "to push, shove", rather than Latin *tumeo* "I am swollen", with which Walde, Lat. etym. Wörterb. s.v. connects it).

As for Skr. *tumula-* (*tumala-*, *tumura-*), it cannot well be derived from the same stem *\*tum-el-* on account of *-ula-*. Some scholars, it is true, assume a suffix *-ulo-* (Benveniste, *Origines de la formation des mots en indo-européen I*, 41) but this does not explain either *tumultus* (which is a verbal noun), or the Skr. variant *tumala-* in Mhbh. and Raghuv. (see Pet. Dict.). The reading *tumula-* is prob. worthless, but Tam. *timilam* "great din, noise, tumult" (Tiruvācakam 29, 4), *timil, timirtam* (*timitam*), id. may also be of interest for the explanation of *tumula-*. Of particular importance, however, are several NIA. words which suggest a derivation from a root *mul-, mal-* (cf. Pkt. *bamāla-* "tumule", comm. *kalakalah*, Deśīn. 6, 90). These words are Hi. *talmalī* "restlessness, fidgetiness, impatience", *talmalānā* "to be restless, agitated, impatient", Nep. *talbal* "restlessness", *talbale* "restless", *tulbul* "unrest, uneasiness", *tulbule* "restless", *tulbulinu* "to be confused, be agitated or uneasy", *tarbar* "hastiness, nervousness" (adj. *tarbare*), etc. The second component of these words, viz. *bal/bul, bar* (nasalized *mal*) stands for *baḍ*, cf. Hi. *taṛā-bhārī* "haste, hurry, panic" : *taṛp(h)aṭānā* "to be agitated, to toss about restlessly or uneasily", *caṭpaṭānā, chaṭpaṭānā*, id., Nep. *caṭṭa-paṭṭa, caṭ-paṭ* "haste, hurry", *caṭ-paṭānu* "to be in a hurry", *chaṭpaṭe* "restless, flighty, sprightly", *jhaṭṭa-paṭṭa, jhaṭ-paṭ* "at once, quickness, hurry", *cuṭ-piṭ* "riot, quarrel" and, with final nasalization, *chunmune* "restless (of children)"; with *l*: Guj. *laṭpaṭ* "restlessness" (see Turner s.v. *laṭpaṭinu*). It is clear that most of these words are echo-words, the components of which are derived from Proto-Munda roots *da-da* and *ba-da*. Other instances are, e.g. Hi. *culbul* "restlessness, playfulness", *culbulā, culbuliyā* "restless, fidgety", Beng. *cul-bulā, cil-bilā* "to be fidgety, to be eager to move away", *tal-balā* "to be shaky and moving", *dal-malā* "to shake and pat" (Chatterji 891) <sup>96</sup>), Nep. *salbale* "constantly moving, restless", *cillibilli* "at sixes and sevens, a state of complete disorder", *laṭhābajra, laṭhābadra* "state of disorder or mismanagement".

The proper meaning of these word-groups is "confusion", cf. So. *gēluñ-bólunī* "confused", S. *albaṭ salbaṭ* "confusedly, to confuse", *almaṭ* "confusion, disorder" <sup>97</sup>), *andmandao* "confusion, to confuse, etc.", *ənduk' manduk'* "perplexed, troubled", *asbas* "perplexity, bewilderment, etc.", *dalmalao* "to shake, agitate, disturb", *taṛbaṛao, tuṛbuṛao* "to drive, hurry on, hasten, urge", *sarphaṭ* "to act restlessly", *cuṛuk' bhuṭuk', culur b(h)utur, culunī bhuṭunī* "restless, unsteady", *culbulia* "unstable, restless, fidgety" (parallel to *ulbulia*; perhaps reborrowed from Hi.), *chil bil* "restless", *chaṭ paṭ* "to be restless, impatient", *chilki bilki, tilki bilki* "eagerly,

<sup>96</sup>) Mar. *tadphad* "shock, struggle", *tadphadñē* "to shake violently" has a similar divergent meaning. But cf. Apabhrāmī *tadapphadai* "uttāmyati, ākulībhavati, capalāyate" (Bloch 344). Probably there is a contamination of several roots ("hurry", "to shake", "disorder"), which can no longer be distinguished. Cf. Nep. *jhātnu* "to shake off", etc.

<sup>97</sup>) The "resultant" *ə* is from *əu*, cf. *əulə paulə* "irregular, in disorder" (blending with an Aryan word? Cf. Beng. *āula*, which Chatterji 383 derives from Skr. *ākula-*).

restlessly" (contamination with the root discussed s.v. *lola-*), etc. Echo-words derived from *da-da* alone are: *ṭhol ṭhol* "restless, agitated", *loṭo thoṭo* "impatiently, nervously", *loto thoṭo*, id., *cuṭ cuṭ* "to be eager, restless, impatient" (contamination as above), *caṭak' cuṭuk'* "restlessly (jump about)". As for *ba-ḍa*, derivatives from this root also occur in combination with those from *ga-ḍa*, cf. S. *gaḍbad*, *gaṛbaṛ*, *ḥalmaṛ*, *golmaṛ*, *gul maṛ*, etc. (see s.v. *ākula-*), and Pkt. *halabola-*, m. ~ *bola-*, m. (*kalakalah* Deśīn. 8, 64; 6, 90), Tel. *galibili* "disorder, confusion". Iteration of *baḍ-* occurs in Skr. *bharbharā-bhū* "to get in disorder" (Maitr. S.), Old Beng. *bhābarī* "coquetry", mod. Beng. *bhābṛāna* "to get confused", *phāpar* "confusion" (Chatterji 512, 516). Cf. M. *bambar* "delirium, to talk nonsense"?

In *tumula-* the two words *\*tul* and *\*mul* must accordingly have coalesced to one new word. This explanation may seem rather far-fetched from an Indo-European point of view, but in Munda (and in NIA.) such blendings occur very frequently. Elsewhere (s.v. *ākula-*) we have drawn attention to *\*gabad*, which is a blending of *\*gab-* and *\*gaḍbaḍ-*. Another instance is, e.g., Hi. *jhapatnā* "to go quickly, run with all speed" : *jhap* and *jhaṭ paṭ* "quickness, rapidity". In the case of *tumula-*, the echoword *\*tul mul* has probably been blended with *\*ṭum-*, a derivative from a root *da-ba*, which may be inferred from Skr. *ḍamara-* "affray, political riot or disturbance" (see s.v. *āṭopa-*) and S. *ḍamadol* "confusion, disorder, uproar, disturbance, tumult", which is composed of the words *ḍama* and *ḍol* (from *da-da*, cf. *dalmalao*, *ṭhol ṭhol*, etc.)<sup>98</sup>). Cf. Hi. *dhamā-caukṛī* "tumult", Nep. *dhuncakra*, *dhuncakra* "uproar, confusion", Beng. *dhum-dhām* "tumult, pomp" (contamination with a congener of Skr. *āḍambara-*), Nep. *dhum* "riot, bustle, ado". However, in view of Kshm. *tambalun* "to be agitated" (*ḍam + bul*), a combination *ḍam + mal* (> *\*tumal*, *\*tumul*) is also possible.

#### 40. *tūpārā-* "hornless; m. a hornless goat".

A common word in Yajur-Vedic texts (Taitt. S., Kāth. S., Vāj. S., etc.) and in the Atharva Saṁhitā. It also denotes a sacrificial post without its top, cf. Taitt. Br. 1, 3, 7, 2 ("abgestumpft" Pet. Dict.), Āp. S'S. 18, 1, 8 ("ungehörnt" Caland). In the later language *tūbara-*, *tūvara-* is used instead, cf. lex. *tūvara-* "hornless bull, beardless man, eunuch", and, in the Mahābhārata, *tūbaraka-* "castrated person, weakling" (as a term of contempt, 5, 160, 64, etc.). For this sense-development cf. *paṇḍra-* (s.v. *baṇḍā-*). It should be noted that *tūbara-*, *tūvara-* (which are usually regarded as Middle Indian equivalents of *tūpara-*) may equally well represent the original form of the word, the *p* being due either to Proto-Munda unvoicing or to the tendency of the Vedic language to avoid *b*, which was considered a characteristic of Prakrit (like *ṭ*, *ḍ*, etc.).

<sup>98</sup>) Beng. *ḍamadol* "tumult" is of deśī origin according to Chatterji 495. See s.v. *āṭopa-*.

The initial *t* stands for *t*, just as in S. *tope* "short, to cut (off, short), dock (a horse), tear out the tail", *thopro* "low, short brushwood, to cut low, become stunted", *theprec'* "small, low, stunted, puny (trees, plants)", *thapra thopro* "small brushwood, to become small, stunted". The cerebral is still preserved in M. *tupā*, *tumpu* "blunt", S. *theble* "low, small, dwarfish, stunted", and several words for "small" as M. *thepā* "short in stature, dwarf". Cf. further K. *tūpāl* "sapling" (< \*"small"?), Kh. *sumbro* "trunk (of a tree)", *tāmpā tōmpē* "puny", Ho *tumb-rub* "short", K. *dāmū* "to be blunt".

Like the synonymous roots *da-da* and *wa-da* (see s. vv. *daṇḍā-*, *bandā-*) the root *da-wa* may develop the meanings ("cut off, stripped" >) "solitary, bereft" and, on the other hand, ("cut off" >) "stunted, small, dwarfish". Cf. S. *thubṛā* "an old bachelor" (whence Beng. *thubṛā*) and S. *tuṇar* (*t. tapar*) "orphan(s)". The last word still preserves the ancient form of the Proto-Munda word, which has been borrowed as Skr. *tūvara-*, *tūbara-*, viz. *\*tuwar*. This word has again been borrowed into Aryan at later dates. Thus Pkt. *tūvara-* may have been taken directly from Munda and its initial cerebral need not be explained as a phonetic development of Aryan (see Pischel § 218). A comparatively recent borrowing is apparently Nep. *tuhuro* "orphan", which is particularly interesting both on account of its meaning (which is identical with that of the Kherwari word), and because of the intervocalic *h*. In Kherwari, particularly in Santali, intervocalic *v* and *w* may be represented by *h*, e.g., S. *lohot'* (M. *luād*) "wet, moist" from the root *da-wa* (see s.v. *jambāla-*). It is not *a priori* certain, therefore, that the *h* in *tuhuro* results from a phonetic development of Nepali<sup>99)</sup>. Other loanwords in Nepali are *tumminu* "to be cut off at the root, to finish", *tumote* "small, slight, mean" (cf. S. *tāmuṭi*, p. 105!).

Parallel developments are, e.g., Skr. *kūṭā-* "not horned" : *kunṭha-* "blunt" from *ga-da*, S. *dōndo* "with very small horns, bent backwards" from *da-da* "to shave, cut off", Skr. *muṇḍin-* "hornless" : S. *muṇḍra* *daṇgra* "a hornless bullock", *muṇḍra* "having his hair cropped or shaved", *moṇḍgoc'* "bare, hornless, polled, to shave or cut off" from *wa-da*. Cf. also the various meanings of Engl. *to poll* ("to crop the hair, cut off the top, cut off horns").

Kui *tupa* "short, dwarfish", *tupri* "short", *tupura* "a short man or boy" are clearly Munda loanwords (cf. M. *tupā*, S. *thopro*). See further s.v. *dimbha-*.

#### 41. *daṇḍā-*, m. "stick, staff, pole, cudgel, mace".

1. Since RS. 7, 33, 6 *daṇḍā ivēd goájanāsa āsan pārichinnā bharatā arbhakāsah* "Wie Stecken, mit denen man Ochsen treibt, lagen gebrochen

<sup>99)</sup> For similar younger borrowings in NIA, beside those dating back to the Old Indian period, see s.v. *kubhrā-* and cf., e.g., Nep. *tumbo* "gourd" (which cannot be derived from Skr. *tumba-*).

die armen Bharatas" (Hillebrandt). Apart from the metaphorical use of *daṇḍā-* in the sense of "flag-staff, handle", it also denotes the stalk or stem of a plant (*kadalidaṇḍa-*, *ikṣuḍaṇḍa-*, since the Mhbh., see Pet. Dict.). As such it is comparable with *dala-*, n., in *venudala-* "a bamboo stick" (Manu 8, 299).

Since Schmidt's connexion with Greek *δέρδορ*, *δέρδεορ* (on the last word see Stanislaw Szober, Belic'ev Zbornik 347 ff.) encounters serious difficulties (see Wackernagel, Altind. Gramm. I, 171, Thumb-Hirt, Handb. des Sanskrit, 91), most authorities now accept the etymology proposed by Lidén, Studien zur altind. und vergl. Sprachgesch. 80 ff., who derives *daṇḍā-* from \**dol-ndo-* or \**del-ndo-* (cf. *dalati* "bursts, splits"), see e.g. Petersson, Studien zu Fortunatovs Regel 52, 55, Lüders, Philologia Indica 554. It should however be observed that the IE. suffix *-ndo-* is extremely rare (see my remark in "Die indogermanischen Nasalpräsentia" p. 193, n. 3): *āṇḍā-*<sup>100</sup>, *piṇḍa-*, *khaṇḍā-*, *pāṇḍū-*, and *muṇḍa-* are in my opinion Proto-Munda words, whereas *gaṇḍa-* (*galla-*) "cheek" (see Kittel, Kannada Dict. XV n. 2, XVIII, and cf. Kui *gaḍa*) and *kuṇḍā-*, n., "jar, pitcher" (see BSOS. 9, 991) are of Dravidian origin. It would not be surprising, therefore, if *daṇḍā-* would turn out to be a borrowing from a non-Aryan language, and a direct proof of its foreign origin is furnished by Skr. lex. *taṇḍaka-*, m.n. "post, pillar of a house" (Hemac., Med., Trik.), m. "trunk of a tree" (Hemac., Med.), and *raṇḍaka-*, m. "barren tree" (S'abdacandrikā).

As a matter of fact, Santali has, by the side of some Aryan loanwords as *daṇḍ* "fine, mulct, channel, ditch", *daṇḍom* "fine, mulct, handle, shaft" the following words: *daṇṭa* "a thick stick, a club" (Campbell; cf. M. *daṇṭā* = *daṇḍā* "a stick"), *daṭi*, *dantit'*, *dandit'*, *dandic'* "stem (of mushrooms, palm-leaves, etc.)", *daṇḍit'* "stick, staff, handle, etc.", *daṭhi* "the petioles and midribs of a compound leaf after the leaflets have been plucked off; stalks of certain plants, as Indian corn, after the grain has been taken off". Similar forms are found in Aryan, e.g. Hi. *daṭ*, *daṭh*, *daṭhal*, *daṭhī* "pedicle, petiole, foot-stalk, stem, stalk, culm, straw, stubble", *daṭhā*, *daṭhā* "stalk", Nep. *daṭh* "stalk, stem, stock" (unexplained, see Turner s.v.), Beng. *daṭā* "stalk", *daṭī* "pestle, little stick" (according to Chatterji 492 from *dandikā-* "through unvoicing of *d*"). Particularly interesting is S. *daṇḍi* 1) "stick, staff, handle, rod, shaft, balance-arm" (= Hi. *daḍi*); 2) "bare stem, stalk". Boddings regards them as two different words. The second word must in any case be a native Munda word on account of its close resemblance to *dende* "with short or no tail (birds), dressed in rags (women); to pull out the tail feathers", *dendke*, *dendket'* "bare, ragged, with few feathers" (*dendea*, *dhendea*, *dendka*, *dhendka*. id.), *dhenḍra* "bare, having scanty hair or few branches", M. *dende* "tailless, hairless, leafless". The same application of *da-ḍa* "to shave" to plants is found in

<sup>100</sup>) Cf. *kuraṇḍa-* "swollen testicles", and perhaps S. *enḍ* "penis", So. *adre* "egg".

*dundga*, *dundgar* “short-haired, bare, shaven, with branches cut off, to cut short, bare”, *than̄dga* “having one’s hair cut short, having branches cut off, to cut hair short, to cut or break off branches”, *thundga*, *thundgar*, *thundgut’* “bare, without hair or branches, without horns”. In other derivatives the sense has developed to “poor, insufficient”, as in *dhāndkao* “to be stripped (like a stalk), destitute, poverty-stricken, needy, utterly, poor”, *hale dale* “destitute, forlorn, straitened, shelterless, to be in want” (in the local Aryan dial. *dāle khāle*), *ton̄ta* “scarce, insufficient, to deal out stingily, to be in want of, to lack”, *laṇḍha phuciā* “destitute, who has no property” (: *laṇḍha* “stubble, left after reaping, of cultivated cereals, etc., utterly poor”) <sup>101</sup>). Note the parallel formations with the meaning “bare, shaven, short-haired, without branches or feathers” from *da-du* and *ma-da* (see s.v. *baṇḍā-*), as *duṇḍa* (*muṇḍha*), *duṇḍga* (*muṇḍga*), *duṇḍgut’* (*muṇḍgut’*), *duṇḍla* (*muṇḍla*), *duṇḍra* (*muṇḍra*) and cf. Hi. *lunḍ-muṇḍ*. These instances leave no doubt as to the native Munda character of S. *dāṇḍi* “bare stem, stalk”. Thus the question arises, whether S. *dāṇḍi* “stick, staff, etc.”, although possibly a borrowing from Aryan (cf. Hi. *dāḍi*), may be originally identical with this word. Hi. *dāḍi* and Skr. *dāṇḍā-* probably represent two separate borrowings from Munda and Proto-Munda: in view of the general tendency to explain the cerebrals in Prakrit and New Indo-Aryan as results of a later development <sup>102</sup>) it should be noted that the modern vernaculars often reflect more faithfully the Munda original than the corresponding Sanskrit word, just as late Sanskrit admits more freely foreign phonemes than the Vedic language does (because classical Sanskrit reflects other social strata and another form of society than Vedic) <sup>103</sup>). Thus the question narrows down to this: was the original meaning of Skr. *dāṇḍā-* “stem stripped of leaves”? Several parallel instances show a similar semantic development, e.g.:

IE. \**lorgā-*, \**lorgi-* “stick, cudgel” : \**lerg-* “to be smooth”, see Walde-Pokorny II, 443.

S. *muṇḍha*, *muṇḍhak’*, *muṇḍhat’* “a log, block” : *muṇḍra* “branchless”. Cf. Skr. *mundaka-* “tree-trunk, beam” (“ein der Äste beraubter Baum”, Pet. D.). From the same root is derived S. *buṭa* “the trunk of a tree up to where the branches begin” (see p. 65, n. 89; p. 98).

S. *mutirēt’* “log” : *paigao* “to lop”; K. *bonga* “club ~ naked” (cf. p. 49).

S. *dāṇ* “staff, pole, rod, perch (of bamboo or wood)” [= Hi. *dāg*] : *dēgra* “small, stunted”, *dēṅga dāṇguā* “who have no children”, etc. (see further p. 140).

<sup>101</sup>) Cf. Hi. *lunḍā*, *lunḍ-muṇḍ*, *laṇḍūrā* “tailless, stripped of branches and leaves”: *laṭnā* “to become poor” (see p. 80).

<sup>102</sup>) Thus J. Bloch, L’Indo Aryen 58, quotes Nep. *ḍārō* “beam, rafter”: Skr. *dāṇḍā-* as an instance of assimilation of initial *d* to the cerebral.

<sup>103</sup>) Cf. p. 43 (Hi. *kubaṛ* : Skr. *kubhra-*), p. 100 (Hi. *poṭā* : Skr. *pota-*), p. 147 (Hi. *pūṭh* : Skr. *puta-*), p. 24 (Class. Skr. *uḍumbara-* : Ved. *udumbāra-*) and p. 32.

Skr. lex. *gandi-* "der Stamm eines Baumes von der Wurzel bis zum Anfang der Äste" : *ga-ḍa* "bare, bald" (cf. pp. 40 ff., 49 f., 51 f. 112 and Tel. *gaḍḍi*, Pa. *ghaṭikā-*). We may conclude, accordingly, that *dandā-* originally denoted the branchless part of the stem of a tree, and, secondly, a stick, stalk or leafless branch. As stated above, many of the modern Aryan equivalents are not descended from the Sanskrit word but have been borrowed at a later date direct from Munda, e.g. Nep. *daūthe*, *daūthe* "stalky, rough, a leafless stalk, a useless person" (which Turner rightly connects with *ḍāṭh* "stalk"; in modern Munda *\*daōthe* may stand for *\*dānthe*, or else we have to assume the normal vowel variation). Cf. also Panj. *dōḍrū* "leafless". — Proto-Munda prefixes are possibly contained in Pkt. *pedaṇḍa-* "rogue" (e.g. Mṛcch. 57, 5 and 59, 7 ed. Parab) and *kodaṇḍa-* "bow". P. Thieme derives *pedaṇḍa-* from *pretāṇḍa-* "eunuch", whereas S. M. Katre, Ann. BORS. 20, 290, hazards the suggestion that *pe-* = Pers. *bē*. It seems to be an obscene abuse: the commentator renders *luptadandakah*. Perhaps *-dandā-* here = *śaṇḍha-* "impotent" (p. 80). Like *po-* in *pogaṇḍa-* (p. 50), *pe-* is prob. a Proto-Munda prefix (cf. *pelava-*). The semantic development of *kodaṇḍa-* cannot be traced, but since *ko-* is a common Proto-Munda prefix (cf. Pa. Pkt. *ko-lamba-*, p. 26), it is probably connected with *dandā-*. Wackernagel's explanation (Altind. Gramm. II, 1, 84) is to be rejected.

2. Like *ga-ḍa*, *wa-ḍa*, and other synonymous roots, *ḍa-ḍa* is used in two ways, its derivatives denoting 1) that which is stunted, short, maimed, blunt, small, young, insignificant, and 2) that which is shaved, bare, stripped, leafless, poor, unmarried, barren. The two semantic groups are not, of course, marked off by a sharp dividing-line. Since instances of the first sub-group will be discussed s.v. *śunṭhā-*, we shall here confine ourselves to a brief survey of the second group. The striking parallelism to the semantic development of *da-ga* (see s.v. *jāṅgala-*) should be noted.

1) "bare, bald": S. *ḍuṇḍi*, *ḍuṇḍge*, *ṭhunḍgut'*, etc. "bald", *caḍra* (f. *caḍri*), *ceḍe*, *ceḍge*, *ceḍre*, *ceḍrec'* "bare, bald" (*ceḍrec'* means also "dwarfish", cf. *cedre*, *catrap'* "blunt" from the 1st sub-class); *ceṇḍen'* "bare, without grass", M. Kh. *cāṇṭrā*, Ho *cere* "bald". — Cf. Skr. lex. *caṇḍila-*, m. "barber" (Hemac., Halāy., Abhidhānar. 2, 434)<sup>104</sup>), Pkt. *candila-* "nāpitaḥ" (Deśin. 3, 2), Dardic kal. *lāṇḍra* "bald", Shina *laṭa* "bare-headed", etc.

2) "to bare a jungle": S. *ṭaṇḍi* "bare, a plain, an open field, meadow", *ṭonḍaṇ* "high ground, dry land, dry and barren", M. *tōṛaṇ* "jungle", *tonāṇ-rāj* "forest-country", M. *ḍāṛ*, *ṭāṛ* "upland", S. *jara* "to clear land by cutting down trees and brushwood and thereupon setting fire to the place" (contamination with *jar-*, e.g. *jeret'* "to burn, set fire to"), etc. — Cf. Skr. lex. *jhāṭa-*, m.n. "forest", *jhaṣa-*, m. "a forest grown with grass, bare

<sup>104</sup>) Ho *candel* is perhaps a blending of *\*caṇḍel* and the root discussed s.v. *jāṅgala-* (p. 140 ff.); cf. also S. *ceṇḍeṇi* (= *ceṇḍen'*) "bare".

land, desert" (cf. *jāngala-* and S. *muṇḍu* "jungle, bush, forest, copse" : *muṇḍra* "to shave the hair"), Hi. *ḍāḍ* "high land not culturable for lack of water, sterile land", Gondi (Hoshangabad) *jāṛī* "jungle".

3) "to strip off, to pare, to chip": K. *danda* "rubbish, small pieces of wood", S. *ḍulā ḍuli*, *ḍulau* "to cut off, to lop, pare off", *dolkao* "to peel off, scale off", *jhaṛao* "to pare, chip", *jhaṛgao* "to strip off", *chalkao* "to chip, cut off a little, clip, shave off, pare off", *chulkau*, id. (possibly blendings of *ḍa-ḍa* and *da-ga*), K. *cilpa* "splinter of wood or chip", etc. — Cf. Panj. *ḍōḍrū* "leafless", Skr. lex. *taṇḍaka-*, id. (according to Turner s.v. *rāṭo*; *aphalataruḥ* S'KDr.); Hi. *chatnā* "to be lopped, pared, pruned", *chāṭnā* "to clip, pare, lop"; Skr. lex. *challī-*, f. "bark", Pa. *challi-* "bark, bast", Pkt. *challī-* "skin, bark", Hi. *chāl*, *chālā* : Si. *chila*, id., etc. The IE. derivation proposed by Turner (s.v. *chālā*) is accordingly to be rejected, cf. Hi. *chīlnā* "to skin, excoriate, peel, pare, bark", Nep. *chilnu* "to peel", etc. ~ Pkt. *chollai* "skins", Hi. *cholnā* "to lop, skin, peel, pare". Beng. *chol* "rind" (see Turner s.v. *cholnu*) ~ Hi. *chilkā* "skin, bark, rind, shell, scale" (see Turner s.v. *chilko*), with which Skr. *śálka-*, m.n. "chip" (since Taitt. S., Kāṭh. S.), n., "scale of a fish" (Vāsav.), "rind, bark" (lex.) and *śalla-*, *śallaka-*, n. "bark" (lex.) are clearly identical. Skr. *śilpa-*, n. "decoration, ornament, art, craft" must have a different origin on account of *śilpā-* "many-coloured, variegated" (Maitr. S.). As for *śalākā-* "chip, splinter, stalk, rod", see Gonda, Acta Orient. 10, 332 ff., Kuiper, ibid. 17, 18, n. 1; *taṇḍulā-*, m. "husked rice" is ambiguous, but cf. *tūṣa-* "husk" (see s.v. *bandā-*).

4) "stem stripped of leaves" > "stalk, rod, shaft, staff, arrow": S. *ḍanṭa* "thick stick", *ṭaṭhe* "to beat with a stick" <sup>105)</sup> (cf. Tam. *taṭi* "stick, staff, rod, cane" = *tanṭu*, *tanṭam*, id.; *taṭi* "to lop, chop off", Kann. *daḍi*, *taḍi* "staff, cudgel", *danṭu* "stalk", etc.), *ḍol* "shaft of an arrow", *jhaṭa* "stake, branch, pole", M. *sotā* "stick", etc. — Cf. Skr. *dandā-*, Nep. *ḍāṭh* "stalk, stem", *ḍāṛi* "pole, staff", etc., *tāndro* "a dry stalk or straw (esp. of rice)", Panj. *ṭāḍā*, *ṭāḍhā* "dry stalk of *bājrā*", Lhd. *ṭāṇḍā*, id. Skr. *dūla-* "arrow" may be inferred from *dūlāsa-*, m. "bow", which is only recorded in Wilson's dictionary (1819) and in the Jaffna Dictionary of Tamil (1842). Böhtlingk strongly doubts the correctness of Wilson's statement, but *dūla-* may perhaps be a *desī* word on account of S. *ḍol* "shaft of an arrow" (cf. Kui *ḍūrā* "stick, staff, rod", Tam. *tūlam*, Tel. *dūlamu*, Kann. *dūla* "beam of a house", Hi. *thūṭhī* "small stump, stalk" : *ṭhūṭhā* "reduced to a stump, having the hand amputated, having its branches lopped, leafless"). Cf. further Beng. *naṛī* "stick" (Chatterji 530; from \**laḍī*?), Nep. *jhaṭāro* "a small stick, piece of wood; small log to throw at trees in order to bring down fruit down" (~ Or. *jhaṭā* "dead bough"), Hi. *chaṭ* "shaft, pole, staff, stem, stalk, stubble" (~ Nep. *chaṭ* "bar", *chaṛī* "stick, rod, walking-stick", Mar. *sad*, *sadī* "stubble, stalk, splinter"), *candwā* "shaft

<sup>105)</sup> Cf. Hi. *ṭhathānā* "to strike, beat".

of a plough-share"; Nep. *sōthā* "cane" (Kum. *soto*, Panj. *sothā*, *sottā*, id., Beng. *sōtā*, Guj. *soṭo* "staff"). Although Hi. *lāṭh* "stick" (< \**laṣṭi-*, see Turner s.v. *lāṭho*) is prob. related, its formation is not clear (cf. Skr. *yaṣṭi-*, m., id.).

Skr. *danda-*, *daṇḍaka-*, m. also denote a "flagstaff on a chariot". The modern equivalent (Hi. *jhaṇḍā* "flagstaff", Mar. *jhēḍā* "standard, flag", etc.) is usually derived from \**dhvajadaṇḍa-* (thus Turner s.v. *jhaṇḍā*) or from *jayanta-*. Chatterji 479 however proposes to connect it with *jhāṛ* "tree". Although M. *jhāṇḍā* "pole with a flag attached to it", S. *jhaṇḍā* "flag, standard, to put up a pole with a flag" may be reborrowings from Aryan, the Aryan word itself is clearly a dialectal Munda variant of *daṇḍa-*. Cf. S. *jhaṭa* "pole" (perh. Kann. *dhāla*, *dhāla* "a large flag"?) and Skr. *rundā-* "staff of a balance" (Vāsav., see Gray, p. 211 of his edition).

5) "bare" > "poor": S. *ḍhaṇḍkao* "to be stripped, destitute, poverty-stricken, utterly poor", *hale ḍale* "destitute, forlorn, shelterless, to be in want", *tonṭa* "scarce, insufficient", *laṇḍha phuciṇ* "destitute, who has no property", *laṛ barea* "poor" (p. 98), *nandan* "poor", M. *nāndān* "poor, weak, powerless" (see pp. 81, 152). — Cf. Pkt. *ḍhella-*, *ṭhalla-* "poor" (Desīn. 4, 16.5) <sup>106</sup>), Nep. *ṭāṭ* "reduced to penury" (Guj. *nāgo ṭāṭ* "stark naked"!), Hi. *laṭnā* "to become poor".

6) "bare" > "having no husband or wife (= unmarried, widow), having no children (= barren), or parents (= orphan)": S. *ṭhāṭ* "barren, childless", M. *ṭāṇṭi* "barren, past the age of breeding", *dīṇḍā* "spinster, virgin, unmarried, barren, bachelor". Ho. *dīṇḍā* "unmarried", Kh. *dīṇḍā* "virgin" (: S. *ḍenḍe* "tailless, half naked", *hale ḍale* "shelterless"); S. *narca* "unfertile, barren" (see below). — Cf. Skr. lex. *śāṇṭha-* "unmarried (akṛtadāraḥ Ujjvalad.)", *śaṇḍha-* (*śaṇḍha-*, *śaṇḍa-*) "impotent, eunuch" and its variant *caṇḍa-* "circumcised, having no prepuce" (Hi. *lāḍā*, id.); *raṇḍā-* "widow, slut" is fem. of *raṇḍa-* "with the skin half separated from the limbs", see Tedesco, JAOS. 65, 94. Tedesco holds the original sense to have been "a shorn one" and quotes several parallel instances (note also Kann. *bōli* "a head-shaven woman, a widow"). The meaning "widow", however, may also have developed from "bereft, solitary", cf. Nep. *lutho* "a loose-living bachelor", Panj. *laṇḍā*, *lunḍā* "tailless, without leaves, without wife and children", Skr. *vaṇṭa-* "tailless, unmarried (man)", Tam. *moṭṭai* "shaven head, unmarried young man", Kshm. *laṇḍur* "wifeless" (: Hi. *laṇḍūrā* "tailless"), Hi. *rāḍā* "barren, unproductive, a widower", Nep. *rāṭo* "widower" (: Beng. *rāṛā* "sterile, leafless") over against *rāṭ*, *rāṛi* "widow". Skr. lex. *lañjikā-* "whore" (*lañjā-* "adulteress") may be the same word (cf. Kum. *rāñi*, id.), and *laṭaka-*, *laṭṭa-*, *laḍḍa-* "a bad man" are paralleled by Lhd. *luṇḍā* "of bad character", Panj. *luṇḍā* "a shameless character", etc. (Tedesco 94a). Cf. Skr. lex. *śuṇḍā-*, f. "whore".

Nep. *thāṭo* "barren, sterile, unproductive (plants, land)", which cannot

<sup>106</sup>) Turner's suggestion (s.v. *ḍhilo*) is accordingly to be rejected.

be derived from Skr. *stati-* "barren cow" on account of ā (Turner s.v.), is rather connected with S. *thāt* (see above). Particularly interesting are Bashkarik *śorūṇḍ* (f. *śorīṇḍ*), Palola *śoruṇḍo* "orphan", which contain a prefix *śō-* (see p. 119) ~ Bashk. *riṇḍ* "widow".

7) "solitary" (cf. S. *thaṭkat'* *thuṭkut'* "left alone"): Hi. *chaṭā* "separated, solitary, alone" is identical with M. *cāṭrā* "bald, baldness". Cf. further Ass. *luthuṇ-thunīyā* "destitute, homeless" (p. 141). Prob. Hi. *chuṭtā* "separate, single, bare" (Nep. *chuṭṭo* "separated, divided, alone" : *chuṭnu* "to get loose, to part from", Skr. lex. *choṭayati* "cuts") also belongs to this word-group. Cf. Pa. *chaḍḍeti* "to abandon, leave" (hardly <*tyakta-*, Tedesco p. 97) and the rhyme-words Nep. *phutṭa*, *phuṭṭo* (p. 100).

A great many NIA. forms with initial *r* and *l* are quoted by Tedesco, p. 94 f. They should be connected with Hi. *dūḍā* "bullock with one horn", Panj. *dōdrū* "leafless" (see Turner s.v. *dūrō* "maimed"), Nep. *thuṭo* "polled, hairless, hornless" (also "stump of a tree" = Kh. *dhuṭu*), etc.

3. There are several derivatives from *da-da* with initial nasal, some of which have already been mentioned above. Cf. S. *nandan* "impoverished, destitute", Beng. *naṭi* "stick" (unless from \**laḍī*), Middle Beng. *nārā*, *nāṛhā*, mod. Beng. *neṛā* "shaven-head" (Chatterji 498, 530), Nep. *nāṭho*, Kum. *nāṭo* "bachelor" (see above, sub 6); closely related, though belonging to the other semantic sub-group: Hi. *nāṭā* "short, dwarfish, dwarf, young bull (not yet broken in), vile, depraved" (cf. M. *nāṭā* "dwarf"), *natiyā* "a short or diminutive man, a bullock of an inferior stock"; cf. Beng. *nāṭuyā* "profligate", Mar. *nāṭhā* "vile"<sup>107</sup>), perh. also Nep. *nacci* "a short but good-looking young woman", (cf. Beng. *nannā* "small, tiny") and Pkt. *nanda-*, m. "servant" (*bhṛtyāḥ* Deśīn. 4, 19) < "boy" (pp. 99, 152). Hence *nanda-*, n. "*ikṣunipīḍanakāṇḍam*" (Deśīn. 4, 45) may be a variant of *daṇḍa-*, although this is merely conjectural. Since the Mhbh. *nārāca-*, m. is used in Sanskrit as a term for a certain kind of arrow. Uhlenbeck proposed to connect it with *naḍā-*, m. "reed". This suggestion was however rejected by Lüders, *Philologia Indica* 555, because *ḍ* never becomes *r* in Sanskrit. Since *d* > *ṭ(r)* is a very common sound-change in Proto-Munda, the question arises whether *nārāca-* may have been adopted from that source. In the Santali dialect studied by Campbell there occurs a word *narca* "unfertile, exhausted (soil), barren, past the age of breeding (cow)", a rhyme-word of *marca* "bare, physically poor, deteriorated, puny, exhausted" (M. *mārcā* "fallow"). *Narca* may stand for \**naṛ-aca*, a derivative from \**naṛā* (cf. Hi. *nāṛā* "stubble"), just as *marca* is derived from *wa-da* (p. 104 f.); as for -*aca-*, see pp. 118, 138. Hi. *nāṛā* is synonymous with *char* "stubble", and S. *narca* with M. *tāṇti* (*vide* sub 4 and 6); since initial *n* and *m* are mostly the nasalized variants of *d t* and *w b p*, *nāṛā* and *narca* must also belong to *da-da*. Skr. *nārāca-* may accordingly be

<sup>107)</sup> These words should accordingly be separated from the descendants of Skr. *naṣṭa-* and *naṭa-* (Turner s.v.v. *nāṭho* and *nāṭuwā*).

derived, together with S. *narca*, from *da-da* “bare, stalk, shaft of an arrow” (see above, *sub 4*). Does the same hold good for *naḍá-*, m. “a species of reed”, with which Uhlenbeck connected it?

*Naḍá-* is attested since the RS. (*naḍáḥ* 8, 1, 33) and is the common form in the Vedic literature, whereas the Classical works (since the Mhbh.) use *nala-* instead; see Lüders, *Philologia Indica* 555. A variant with *d* seems to occur in RS. 1, 32, 8 *naḍám ná bhinnám*, which is now generally translated “like a broken reed” (Pischel, *Ved. Stud.* 1, 183 ff., Oldenberg<sup>108</sup>), Geldner, Macdonell, Renou), cf. *naḍám ... bhindánty áśmanā* Ath. S. 6, 138, 5. The adjectives *naḍvánt-* and *naḍvalá-* (Pāṇini and later works) contain a shorter form *naḍ-*. Cf. further *nāḍi-* “tube, pipe, flute, vein, pulse” (since Ath. S., Kāṭh. S., S'at. Br.), *nāḍi-* “vein, artery, any tubular organ of the body”, *nāla-*, n., “a hollow stalk, esp. of the lotus, pipe, tube, handle”. As for *nalina-*, cf. *malina-* from *mala-*.

If the interpretation of Rigvedic *nadá-* is correct, it is only reasonable to suppose that it is identical with *naḍá-*. This was, indeed, the opinion of Ludwig and Pischel, but Wackernagel, Altind. Gr. I, 173, considered their identity doubtful and the modern works on IE. etymology derive *naḍá-* from IE. \**nardo-*, \**nardho-* (mod. Persian *nāl* “reed, stalk”, Pashto *nāṛa* “stalk of a flower”, Greek *ῥάρης*) and keep it apart from *nadá-*, which is connected with mod. Persian *nai* “reed”, Lith. *néndré*, id. (IE. \**nedo-*). See W. Geiger, *Etymologie und Lautlehre des Afghānischen* 17 (183), Persson, *Beiträge zur idg. Wortforschung* 338, 817, n., Walde-Pokorny, *Vergl. Wörterb. der idg. Sprachen* II, 317 f., 329. The problematical and (from the standpoint of Sanskrit) arbitrary character of this explanation is clear. Variants of the same word with dental and cerebral are not uncommon in Sanskrit (see Wackernagel, l.c.). According to the general view the cerebral must be due to a later phonetic change, parallel to the Prakrit development. It has however been pointed out above (s. vv. *udumbára-* and *kubja-*) that in many Proto-Munda loanwords the cerebral is the original sound, the dental in the Vedic equivalent being due to a tendency of the Vedic language to avoid the cerebral (which was considered a characteristic of the vulgar speech) and to substitute the dental for it. If we should apply the same explanation to *nadá- : naḍá-* we should have to conclude that the form with *ḍ* was already used in common speech to such an extent that the tendency to substitute *d* was unable to assert itself. This would imply, however, that *naḍá-* is a foreign word like *udumbára-*. As a matter of fact, for a word for “reed” this assumption would be far from improbable, the more so since \**nardo-/nardho-* (Walde-Pokorny, II, 317) does not look like a genuine IE. word. (I do not enter into a discussion of Skr. *nalada-* which Horn, *Grundr. der neu-persischen Etym.* 237, explains as a Sanskritization of Greek *ῥάρος*, whereas others derive Aram. *nardā* from Sanskrit, *ῥάρος* being a borrowing from Aramaic; Lüders separates *nalada-* from *nada-*).

<sup>108</sup>) But see also his note on 1, 179, 4.

Among the many Hindi words of Aryan derivation (*naṛ*, *naṛlā*, *nāṛ*, *nāṛā*, *nāṛī*, *nāl*, *nālā*, *nālī*, etc.) we also meet with some variants with *r*, as *nari*, *narrī* (also dial. *naṛā*, *naṛāṛā*, *naṛī*, *naṛāṛī*) "windpipe, gullet, throat", which remind of S. *nāṇḍri*, *nāṛī*, id. Notwithstanding the metaphoric sense of the last words it does not appear that they are borrowings from Aryan (as is the case with S. *nāṛī* "pulse"). The nasalization in *nāṇḍri*, it is true, can be due to a quite recent development (such a nasalization occurs even in English loanwords), but *nāṛī* shows the normal Munda change of *rr* to *ṛṛ* and presupposes a Munda original \**nāṛī*. It is not clear how this form could have been borrowed from Aryan.

On the other hand, many of the NIA. words which are usually connected with Skr. *nadā-* are used in senses which clearly betray their derivation from *da-ḍa*, cf. Ass. *narā* "stubble" (: *nal* "stalk")<sup>109</sup>, Kshm. *nal* "stalk" (: *narī* "reed"), Hi. *nal* "bamboo-joint", Mar. *nadñē* "to clear a field of stubble", *nal* "lotus-stalk", Or. *naṛā* "rice-straw". See Turner s.v. *nal*. These words point to an original meaning "bare, leafless" (see above, sub 4 and 2), from which also the meaning "reed" may have developed.

Perhaps Skr. *mṛṇāla-*, n. "lotus-root or fibre" (since Mhbh., Rām.) can furnish the definite proof of the Proto-Munda origin of *nadā-*. Pali has *mulāla-*, *mulālī-* "stalk of a lotus", which Geiger § 43 regards as the Middle Indian equivalent of *mṛṇāla-*. The evidence for the change *ṇ* > *l* is however extremely slight (as for *velu-*, see p. 34); on the other hand, Vedic *mulālī-*, f. (or *mulālin-*?) "edible root of lotus" is evidently the same word (PTS. Dict., Tarapada Chowdhury, JBROS. 17, 1931, 46). If so, we have probably to do with two Proto-Munda variants \**mēṛ-nala* and \**mu-dala*. It should be noted that in some Dardic dialects there occurs a word for "root", which seems to be closely related, e.g. Bashkarik *nēr*, Palola *nāṛī*, Gavar Bati *nāṛ*. We may accordingly conclude with a reasonable degree of certainty that *nadā-* is a nasalized variant of *dāṇḍā-* and consequently of Proto-Munda origin.

#### 42. *dāṇḍima-*, m. "the pomegranate tree" (n. its fruit).

Since Mhbh., Rām., Suśr. Also *dālinī-* (Amaruś., cf. Pa. *dālima-*). *dādimba-* (Trik., comm. of Maheśvara on Amara 2, 4, 64), cf. Hi. *dāṛim*, *dālim*<sup>110</sup>). Lüders, Philologia Indica 556, regards *dādimba-* as a Prakrit word and derives it from Pkt. *dāḍhā-* (Pa. *dāṭhā-*) "tooth", the original form having been \**dāḍhimant-*. This explanation would be plausible but for the variant *dādimba-* (cf. Or. *dāṛimba*, *dālīmba*, Hi. *dāṛimb*, Mar. *dālīb*), which this theory fails to account for. Bagchi, Pre-Aryan and Pre-Dravidian in India, Introd. p. XXVIII, suggested an Austro-Asiatic derivation, which however is unacceptable (Malay *buah* "fruit").

<sup>109</sup>) See above on Hi. *nāṛā* "stubble" : Skr. *nāṛāca-*.

<sup>110</sup>) For loanwords in Indonesian see Lafeber, Vergelijkende Klankleer van het Niasisch I, 96, who also points to Hebrew *rimmon*, Coptic *erman*, etc.

The pomegranate, whose many seeds so strongly suggest the idea of fertility is usually denoted by names meaning "round, protuberant, pregnant", e.g. Skr. lex. *pindīra-*, n. (Trik.), Pkt. *pindīram* "dādimam" (Deśīn. 6, 48) : Skr. *pīnda-* "a round mass, lump, globe, ball, knob", *pindikā-* "a round swelling or protuberance", and Tam. *kalu-muļ* from *kalu-* "to crowd, be full, be abundant". Note that the Tam. word also denotes the Cardamom-plant (= Skr. *bahulā-!*). As for *dādimā-*, *dādimba-*, its radical element is *dimb-*, cf. *dimba-*, m. "egg", lex. *go-dimba-*, *go-dumba-* "water melon", *godumbā-*, f. "Cucumis maderaspatanus, colocynth" (comm. on Caraka), lex. *kurumba-* "a certain kind of orange". See pp. 24, 66, cf. Kh. *dimbu* "cucumis", *tumbāi* "pumpkin", Ho *dambau* "custard apple".

Another derivative from the same root is Skr. *jambīra-*, m. "citron tree" (n. its fruit), Suśr., Bhāg. Pur. The lexicographers record many variants, e.g. *jambhīra-*, *jambhara-*, *jambhala-*, *jambha-*, *jambhin-* (the last of which is due to popular etymology); see Turner s.v. *jimir*. It owes this name to its roundish shape (cf. Ho *simri* "bean") and, probably, to its "fertility" (cf. the synonyms *bījapūra-*, *phalapūra-*). A synonym of *jambīra-* is Skr. lex. *nimbū-*, *nimbūka-*, m. "citron tree" (Rājanighaṇṭu), cf. *nimbūkaphala-pānaka-*, n. "lemonade" (Bhāvaprakāśa). The origin of this plant has been amply discussed by several American scholars to whose articles I may refer for particulars and bibliography<sup>111</sup>). H. W. Glidden presumes its original habitat to have been the Eastern Himalaya (p. 393), accordingly an ancient Austro-Asiatic area, but does not hazard to explain its name (p. 396). As the plant and its name have spread over a vast area it is hardly possible to trace the origin of the name and to elucidate the relations between the variants found in India and Indonesia, e.g. 1) Hi. *nibū*, Or. *nembu*, Panj. *nimbū*, Mar. *nibū*, Nep. *nibū* 2) Nep. *nibu*, *nibuwā*, Beng. *nebu* 3) Nep. Kum. *nimuwā*, Ass. *nemu*, Hi. *nīmū*, *līmū* (see Turner s.v. *nibu*); cf. S. *lēmbo*, M. *lembu* (So. *lēmbāū-* is a loanword according to Ramamurti, Engl. Sora Dictionary). Whatever may be the origin of Malay *limau*, Jav. *limo*, the Austro-Asiatic character of *nibu-/nimbu-/nimu-* is clear and there can be little doubt that these forms are nasalized variants of *dib-/dimb-*<sup>112</sup>). Cf. lex. *limpāka-*, m., id.

Skr. *jambū-*, f. "rose apple tree, Eugenia Jambolana" (since Mhbh.) is apparently a derivative from the same root.

#### 43. *dundubhi-*, m. "drum"<sup>113</sup>).

Since the RS., in common use throughout the Sanskrit literature. As it

<sup>111</sup>) See Laufer, The Lemon in China and Elsewhere (JAOS. 54, 1934, 143—160), Miss Helen M. Johnson, The Lemon in India (ibid. 56, 1936, 47—50), H. W. Glidden, The Lemon in Asia and Europe (ibid. 57, 1937, 381—396).

<sup>112</sup>) The derivation of *nimba-*, name of the *Azadirachta Indica* (Hi. *nīm*) is unknown. The explanation proposed by Johansson, Etymologie und Wortgeschichte 34, Charpentier, ZDMG. 73, 140 ff. (< \*ni-āmra-) is hardly correct.

<sup>113</sup>) Also *dundubhi-*, e.g. *dundubhyaś ca mahāsvanāḥ*, Mhbh. 7, 82, 4 Bomb.

looks like an onomatopoeia (Uhlenbeck, Wackernagel II, 1, 9), its etymology has not been the object of discussion. The shorter form *dundu*—recorded by the S'abdaratnāvalī suggests a formation *dundu-bhi-*. The following words, however, will show that the radical element of *dundubhi-* is *dubh-*. The shorter form must accordingly be due to an incorrect analysis of the word by late lexicographers, parallel instances of which are given elsewhere (see s. vv. *khinkira-*, *mukura-*, etc.).

*Dunduma-* is not attested but its existence may be inferred from *dundubher dundumāyitam*, Uttarārām. 6, 2 (not recorded in the Pet. Dictionaries and Schmidt. Nachträge); cf. *dundama-* (S'abdaratnāvalī). *-dum-* is the nasalized variant of *-dubh-*.

*Dīṇḍima-*, m.n. “a kind of drum” (Mhbh., Rām., Hariv., Mṛcch., Hitop., Vikramāṇikad. *jayaḍīṇḍima-* 6, 11; 8, 15. etc.). In Rām. 5, 10, 44 it is mentioned as different from *āḍambara-* (in 45); likewise Mhbh. 9, 46, 58. As the *dīṇḍima-* is beaten on the occasion of proclamations (Mṛcch Parab 254, 2; 259, 2: 267, 8 etc., *udghoṣaḍīṇḍima-* Kathās. 91, 23) <sup>114)</sup> it is sometimes considered a synonym of *ghoṣaṇa-*, cf. the commentary on Daśak. 138, 3 *tadvairināmaghoṣaṇaiḥ*, which renders *ghoṣaṇaiḥ* as *dīṇḍimaiḥ*. The feminine *dīṇḍimā-* is sometimes met with (Hariv.). Besides this concrete acceptance of the word, *dīṇḍima-* is also used to denote a humming sound, esp. of elephants, e.g. Vikramāṇikad. *-dantidīṇḍimaiḥ* 15, 1, *ripuvāraṇa-dīṇḍimadhvāṇi-* 15, 20, *abhramubhujāṅga-dīṇḍimadhvāṇa-* 5, 63; cf. Kādamb. 63, 5 Pet. *mukha-dīṇḍimadhvāṇi-janitapṛītiḥ* “delighting in making a humming sound with the mouth” (said of a young boy who imitates an elephant) <sup>115)</sup>. In Vikram. 13, 66 (spoken to a cloud) *tvadīyadhvāṇidīṇḍimāṇi* *vinā* the dull rumbling sound of the thunder seems to be meant. As an adjective it is used according to Böhtlingk in Kādamb. 26, 13 Pet. *abhigaṇḍa-dīṇḍimāṇāṁ madhulihāṁ*, although Miss Riddings's translation “the bees, who ought to be the drums on the elephant's frontal-bones” seems possible. However, the abstract noun in *jaladvipānāṁ madadīṇḍimatvām* Vikr. 9, 124. suggests an adjectival use of *dīṇḍima-*. Pa. *dēṇḍima-*, *dīṇḍima-*, *dīṇḍima-* means only “a kind of kettle-drum”, similarly Hi. *dīṇḍim* “a kind of small drum or tabor”, *ḍīṇḍimī* (= *ḍamrū*, see below). Wackernagel II, 1, 9 reckons *dīṇḍima-* among the words of probably onomatopoeic origin.

*tumbukin-* “a kind of drum” (Böhtlingk).

*āḍambara-*, m. “drum, noise, sound”, since *āḍambaraghāṭā-*, m. “drummer”, Vāj. S. 30, 19; cf. S'at. Br. 14, 8, 12, 1 (accented *āḍāmbara-*, whereas the grammarians give *āḍambāra-* or *āḍambarā-*; Sāyaṇa takes it as *yathā ḍambarasya*); Mhbh. 7, 82, 4 (*kṣudrapaṭahāḥ* Nil.), 7, 72, 11 (*tūryatavāḥ* Nil.), 9, 46, 58, Rām. 5, 10, 45 (in the last two passages together with

<sup>114)</sup> Similarly Tam. *paṭai-y-ati-*, *paṭai-y-ari-* “to publish by beat of drum”.

<sup>115)</sup> Miss Riddings's translation (p. 54) “full of joy at the sound of the bell held in his mouth” is hardly correct.

*diñdima-*). Wackernagel I, 177: "mit Verdacht fremden Ursprungs" <sup>116)</sup>.

*lambara-* "a kind of drum" (Bṛh. Ār. Up.), corresponding to (ā)ḍambara- in the S'at. Br., may be compared to Pa. ālamba-, alambara-, ālambara-, the Middle Indian form of ādambara-. But the Vedic word may as well represent a Proto-Munda variant of ḍamb-, cf. also *lambāpaṭaha-* (Harṣacar.), lex. *lampāpataha-* (= *pratipattipatahāḥ, tattarī*), and *lambate, lambhate, rambate* "śabde".

Pkt. *heramba-*, m., id. (= *diñdimaḥ* Deśīn. 8, 76) contains the same root variant as the preceding word and the Proto-Munda prefix *he-*, *hi-* (cf. *hiṅgu-*, *Hidimba-*, *hindolayati*, etc. <sup>117)</sup>).

*ḍimbima-* (= *diñdima-*), Harṣacar. 219, 14. Cf. *dimba-* "a humming-top" (Naiṣ.), the name of which refers rather to the sound produced by it than to its roundish form (cf. *dimba-*).

*ḍamaru-* m. "a kind of drum" (Rājat., Prabodhac.).

*ḍamarin-*, do. (Bhāg. P.), cf. Hi. *ḍamrū* (*ḍamrin*) "a tabor or small drum shaped like an hour-glass (held in one hand and beaten with the fingers), anything shaped like an hour-glass", Mar. *damru*. Is this drum thus named on account of its shape? This is the opinion of Przyluski J. As. 1926, I, 34 f., who observes that it "ressemble à un sablier, c'est-à-dire à une gourde à deux renflements qu'on aurait coupée de manière à ne conserver deux hémisphères". He therefore connects its name with *tumba-*, *udumbara-* (q.v.). On the other hand *ḍamaru-* cannot easily be separated from the verb *ḍamati* with which it is combined in *ḍamaḍ-ḍamaru-ḍāṅkṛtiḥ*, Prabodh. 55, 6 etc. Cf. Turner s.vv. *ḍamaru, ḍampho, ḍaph*.

Pali *dudrabhi-* "a kettle-drum" occurs a few times beside, or as a variant reading of, *dundubhi-*. It possibly stands for \**dur-dabhi-*, cf. *daddabha-* "a heavy indistinct noise, thud" (Jāt. III, 76), *daddabhāyati* "to make a heavy noise, to thud" (Jāt. III, 77). The last words are to be referred to a root *dabha*, cf. *dabhakkam* (indecl.) "a certain noise of falling fruit" (Jāt. III, 77). As a variant reading of *dabhakkam* is handed down the form *duddabha-*, and for *daddabha-* a variant *duddabhayasadda-* occurs. Rhys Davids and Stede regard the last word as a Sanskrit gloss (= *dundubhyaśabda-*), but then *dudd-* cannot be correct. I think the various forms clearly point to the existence of prefixed words \**dur-dabha-*, \**dar-dabha-* by the side of *dabha(akka)-*. Hence *dudrabhi-* may easily be explained as a case of metathesis.

All the words quoted may be referred to a common root *ḍa-ba*, which appears as *dubh-* (*dun-dubhi-*), *dum-* (*dun-dumāyita-*), *ḍamb-* (*āḍambara-*), *ḍimb-* (*ḍimbima-*), *ḍam-* (*ḍamaru-, ḍamarin-*), *dim-* (*diñ-dima-*). And this very root we find in modern Munda, cf. S. *dobo, dhob* *dhobo, dhobo* "dull,

<sup>116)</sup> Kittel's suggestion (*āḍambara-* < Drav. \**āḍum vare*, Tam. *paṭai* "drum", see Ind. Ant. 1, 237) is of course unacceptable.

<sup>117)</sup> *Heramba-* "buffalo" (Mālatīm.) is a Drav. word, see Kittel, Ind. Ant. 1, 239, Gundert, ZDMG. 23, 519, Caldwell, Compar. Gramm., 2nd. ed., p. 464, Bloch, BSOS. 5, 740, Ramaswami Aiyar, JAHRS. 10 (1937) 62.

flat in sound (kettle-drum and *dhṛ̥l*)"; *lobh̥or lobh̥or*, adv. "dull" (sound of drum), *daba dubu* "the sound of continual drumming, to drum confusedly", *debe debe* "the sound of the kettle-drum", *dubu dubuṛ* "to drum at (when outcasting)"; *dubu dubu*, *dubuṛ dubuṛ* "the sound of the kettle-drum when constantly beaten, rolling, drumming; to beat the drum"; *duban̥ duban̥*, *luban̥ luban̥*, adv. (the sound of the kettle-drum); *dh̥abuṇ dh̥abuṇ*, do. of the big kettle-drum, the *damauṛa*; *dhombak' dhombak'* "with the sound of drums (*dhṛ̥l*)"; *damāṇa* "a big drum (prob. the same as the following)"; *damauṛa*, *damāṇa*, *damā tamak* "a very large kind of drum (no longer seen in the Santal Parganas)"; *ṭamak* "a kettle-drum" (prob. reborrowed from Hi. *ṭamak*), *tumdak'* "the dancing-drum", M. *dumāṇ*, Ho *dumaṇ* "drum", M. *damua* "a kettle-drum", *dh̥āplā* "a kind of drum, tambourine", K. *dubru* "hewed drum", *timki* "drum (skin on earthen vessel)", *dhapo* "tambourine", So. *dēb-* "to beat a drum".

Tam. *tuṭumai*, Tel. *tuḍumu*, Kann. *tuḍubu* "a kind of drum", Kann. *tapate* "tambourine", and Panj. *qibdibī* "small tambourine", Nep. *dibdibe* "a toy drum made of clay", *damphu* "a small drum or tambourine" are loanwords from Munda.

S. *ḍodom* *ḍodom* "the sound of drumming the *dhṛ̥l*" (onomatopoeic according to Bodding), and *ḍodom* *ḍodom* "the sound of Doms drumming when arriving at a village", the latter of which is obviously connected with S. *Dōm*, must be variants of the same word. S. *Dōm* denotes "a certain low Hindu caste, individual of that caste. They are small agriculturists and musicians (drummers)" = Hi. *ḍom*, *ḍomb*, Skr. *ḍomba-*, Pkt. *ḍumba-* ("śvapacah", Deśīn. 4, 11). Since *ḍodom* *ḍodom* is on the other hand connected with *ḍudumjak'* "a kind of dance (referring to the beating of the kettle-drum, *ṭamak*)", the *Dombas* must have been named from their drums, like the Pariahs (Tam. *paṭaiyan* from *paṭai* "drum"). Przyłuski's suggestion that the name of the *Dombas* is ultimately derived from that of the gourd (J. As. 1926, I, 35) should be corrected in this sense. To his article reference may be made for further particulars.

#### 44. *p aṇgu-* "lame".

Since Ath. V. Paris. and Mhbh.; also *paṅguka-*, *paṅgula-*, cf. Pa. Pkt. *paṅgu-*, Pa. *paṅgula-*. There are many variants which may be classed according to their initial consonant:

initial *v-*: Skr. *vaṅku-* "going crookedly" (?), Pkt. *vaṅga-* "mutilated", Kshm. *woṅg* "lame", perhaps Mar. *vāg* "douleur sourde (à la suite d'une contusion)" (which Bloch 404 derives from Skr. *vyaṅga-*), Panj. *viṅgā* "crooked";

initial *b-*, *bh-*: Rom. *baṅgo* "bent, lame", Kum. *bāṇo* "crooked", Nep. *bāṅgo* "crooked, bent, twisted, perverse", Panj. *biṅgā*, *viṅgā* "crooked";

Hi. *bākā* "crooked", Beng. *bāñkuro* "short, hunch-backed" <sup>118</sup>), *beñgā* "left-hand"; Skr. *bhañga-* "lameness, curve, crooked path", *bhañgura-* "curled, wrinkled" (contaminated with a derivative from *bhañj-*), Hi. Lhd. *bheñgā* "squint-eyed", Beng. *bheñgurā* "crippled", Ass. *bheñgurā* "crooked";

initial *p-*, *ph-*: Skr. lex. *phakka-* "a cripple", Pa. *pakkha-*, id., Hi. *pañgā* "crooked, deformed" (beside *pāgu*, *pāg(u)lā* "lame, deformed, crippled"), Mar. *pāg*, *pāgū*, *pāglā* "lame, maimed, deformed", etc. Hi. *pāgā*, *pīgā* "thin, weak, delicate, tender", Si. *pāgo* "weak" seem to belong to a different word-group.

The Proto-Munda origin of these words is apparent from the ablaut *a: e: i: o* and the variation *p : b : bh*. Cf. S. *pakor* "to twist, distort, misrepresent", *pāk* "to twist, twine, turn, pervert", *bakṛa* "perverse, insincere, unscrupulous, crooked", *bakṛe* "to pervert", *dhākuc' bākuc'* "crooked, lame, limping", *bak'bhēñkōr* "crooked, winding, tortuous", *makṛe* "wrong, left (cf. above Beng. *beñgā* "left-hand"), perverse, awry, awkwardly", M. *pākṛe* "one having a deformed leg". Since these words point to a root *ba-ka*, Skr. *pañgu-* probably represents a Proto-Munda original *\*pa-ñu*. The connexion of Skr. *mañku-* "tottering, reeling" and *vakra-* "crooked" (Ath. S.) is doubtful.

#### 45. *p a ṭ a h a -*, m.n. "a kettledrum".

In the epics and the class. lit. (see Pet. D., and cf. *prayāṇa-paṭaha-*, Harśacar. 203, ed. Parab<sup>2</sup>, Vikramāñk. 18, 106); Pa. *paṭaha-* "a kettle-drum, war-drum". Beside this word there occurs *pañava-* "a kind of drum" (ep., Mṛcch.), sometimes as v.l., as Pañcat. 1, 15, 25 Bomb. (Edgerton: *pañava-*), and in Pali (see Rhys Davids and Stede). The derivation from *prāñava-* (Böhtlingk, Uhlenbeck) is hardly correct. There must have been some difference between the two kinds of drum, cf. Tamil *pañavam* "a small single-headed drum" : *paṭakam* "drum of the *akamulavu* class, small drum, tabor, kettle-drum, war-drum".

With suffix *-ha-* (cf. *kalaha-*, *mañha-*, etc.) from *paṭ/pañ-*. On account of *maddu-*, *madduka-*, *matṭa-* (names of drums) the root may originally have been *ba-ḍa* (*wa-ḍa*). Since this nasalization points to Proto-Munda, Tamil *pañi*, *pañai* "drum" are perhaps Munda lws. Cf. S. *bhot bhot* "with a pattering sound (as of falling hail)", *paṭ paṭ*, *paṭ paṭao* "to crackle, patter", *paṭas paṭas*, *patas puṭus* "with successive sounds (fire-wood being broken, falling hail-stones, etc.)", *petes petes* "with sharp cracking, clicking, crackling sounds", *paṭak' paṭak'* "snappishly, rattlingly", *bhud bhud* "with a pattering, thudding sound (as mangoes continually falling down, hail)", *bhad bhad*, id. (cf. H. *bhadbhadānā* "to make a sound by striking two bodies together, strike repeatedly"), *bid bid* "with a

<sup>118)</sup> Chatterji, Journ. Greater India Soc. III, 1936, 48 f., compares Sakai *bēñ-koñ* "crooked", Semang *beñko* "curvature", *boñko* "hunchbacked" (Blagden's Vocabul. B 177) but these words are identical with Malay *beñkok*.

pattering sound (of people heard running at night)", *bidiṣ* *bidiṣ* "the drumming of *rin'ja*", *bhidiṣ* *bhidiṣ* "the sound of the dancing-drum, when beating a certain time (*rin'ja*, *karam* dancing)", *phetaṇ* *phetaṇ*, *phetaṭ* *phetaṭ* "a certain kind of drumming", *bhetaṭ* *ḍubəṇ*, *hetəṭ* *ḍubəṇ* "the sound of dancing-drums and kettle-drums" (onomatop. according to Boddin), etc.

46. *p a t á m g a -*, m. "grasshopper".

Beside *patamgá-* "flying, bird" (RS., Ath. S.) there occurs since the S'at. Br. a word *patamga-*, m., which denotes several insects, esp. grasshopper, butterfly or moth. In Pali the word is exclusively used for the grasshopper; the Pa. word has a cerebral (*paṭariga-*), which Bloch, BSOS. 5, 739, explains through Dravidian influence (Tel. *paḍu* "falling")<sup>119</sup>). The PTS. Dict., however, points to Skr. lex. *phadiṅgā-*, f. "cricket" (S'abdacandrikā) and presumes that this word has been influenced by *pataga-*. As a matter of fact, the modern Aryan languages have interesting words for "grasshopper" which cannot be derived from the Skr. root *pat-* "to fly", cf. Ass. *phariṇ* "any winged insect", Nep. *phatyāṇro*, *phaṭenro* "grasshopper, cricket", Beng. *phaṭin*, Hi. *patiṅgā*, *phatiṅgā* "grasshopper".

The same initial aspirate recurs in the Skr. root *phal-* which is not recorded (apart from *phal-* "gatau") in the Petersb. Dictionaries and in Schmidt's Nachträge. Böhtlingk quotes one instance of *ut-phal-* "aufspringen" (Bālar. 16, 39) s.v. *phal-* "to burst". A second instance occurs in Kathās. 108, 132 *utphalan* "bouncing up", where Brockhaus's text is corrupt (see Speyer, Studies about the Kathās. 82, 144). As an additional example may be quoted Vikramāṇikad. 16, 39

śvā nirgataḥ kanakaśrīnkalayā sahaiva  
kopān nirīkṣya viśato gahane varāhān  
ruddhas tayā viṭapikaṇṭakakīlakesu  
sākrandakaṇṭhakuharo muhur utpaphāla.

The noun *phāla-* is recorded from Vikram. 13, 77, *utphāla-* from Kathās. 26, 20. Add *kṛtaphālam* (*patanti*) Vikram. 17, 59. Cf. Hi. *phālnā* "to spring", Nep. *phāl* "leap, jump". The corresponding verb in Nep. is however, not *phālnu* (which means "to throw out, displace"), but *phādnū* "to jump, caper", (cf. Hi. *phādnā*, Beng. *phādā*, Kum. *phādṇo*, Mar. *phādṇē* "to leap"), which points to a root *pad-*. A similar root occurs in words meaning "kick", e.g., Pkt. *pattharā-*, *padḍalā-*, *padḍuā-* "kick" (*caraṇaghātaḥ*, Deśīn. 6, 8). A comparison of Munda words tends to show that these word-groups are connected, the original meaning being that of a quick, spasmodic movement (which also accounts for Hi. *phaṭphāṭānā*

<sup>119</sup>) According to the Abhidhānappadīpikā it has *t* when denoting a bird. See Geiger § 42 (*vāṭamīsa-*, of unknown origin, is no evidence for a development *t* > *ṭ*).

"to move convulsively", Guj. *phadphaḍvū* "to flutter", Nep. *pharpharāunu* "to twitch, flutter, flap", etc.); cf.:

M. *p(h)āda*, Ho *padā*, K. *pandā* "to kick", S. *phanda* "to kick backwards", *phadgal* "to kick out", *phadruk'* "to kick, move the limbs spasmodically", *phantil*, *phentor*, *phen'cor* "to fly off, rebound, spring up or back" (M. *p(h)āñdil* "to spurt out, to fly off"), *phente phere* "jumping about" (contaminated with a word meaning "twisting", see s.v. *menḍha-*), *perel perel* "with jumps, leaps, bounds", *pedel pedel* "quickly, jumping along", *pidgə* "to gambol, run about, twist, jerk", *piṭiak' piṭiak'* "to make spasmodic movements with the legs or arms", *pidgic'* "to pinch, sting, start up, to be startled, kick" (e.g. *duhaue jokhēc' gaiye pidgic'ena* "while they were milking her the cow kicked"), *piṭic'*, id., *pidrak' pidrak'* "with a sudden movement of arms and legs, to make such movements, to kick, hit out", *padak' padak'*, *padgak' padgak'* "bounding, jumping along", *pāñduc'* "to run away, flee". If *biḍ biḍ* "hurriedly, to run about" and *bidrā* *bidri* "hurriedly" are connected, the root is *ba-ḍa*. Cf. *khaṛpaṭao*, *khaṛ baṛao* "to be restive, jump and prance, fidget", *khaṭ pat(a)* "restless, noisy, at variance". There may be contamination of different word-families but it is hardly possible to draw a dividing-line between them. As for the meaning "to flutter" (Nep. *pharpharāunu* "to twitch, flutter, flap", *phaṭphaṭāunu* "to struggle, flap about, flutter") cf. S. *phada phud* "to flap, flutter", *phad phad* "with a do. sound", *phar phur* "to flutter, rush".

#### 47. *p u ṇ k h a -*, m. "the lowest (feathered) part of an arrow".

Since Mhbh. Rām. The same sense is given for Tam. *puṇkam*, whereas the Pet. Dict. defines it more exactly as denoting: "der unterste, mit der Sehne in Berührung kommende Theil des Pfeils, in dem der Schaft und die Federn stecken". Cf. Pa. *poṇkh'ānupoṇkham* "arrow after arrow, constantly". Bloch 371 suggests a connexion with Mar. *pōkh* "extrémité d'une ligne, d'une rangée", which is not, however, quite clear. Charpentier, ZDMG. 73, 130 f., derived *puṇkha-* from \**pukkha-* and compared *puccha-* (unacceptable)<sup>120</sup>). In a recent publication (Transactions Philol. Soc. 1945, 110) Burrow explains it as a Dravidian loanword on account of Tam. *puluku* "arrowhead", Kann. *piluku*, *pilku* "the lower part of an arrow which comes in contact with the bowstring and contains the feathers and shaft". If so, *puṇkha-* would be based on a Dravidian form with the liquid assimilated.

Cf. however S. *phōk* "the notch of an arrow for receiving the bow-string, the notch at the top of a post, to cut a notch", *phōṇkē* "with openings in walls, with gaps, holes", *phāk* "a gap, an opening, breach, chasm" (possibly a reborrowing, cf. Hi. *phāk* "cut, opening, aperture in fruit, etc."),

<sup>120</sup>) Turner s.v. *pwākh* suggests some connexion with Pkt. *pāmκha-* < *pakṣa-* "wing, feather".

*phāknā* "to open out, to part asunder, to gape", Beng. *phāk* "empty space", *phōkar* "hole, slit" <sup>121</sup>, etc.). Root *ba-ga* "wide apart, bifurcating", cf. *beg begē* "wide open, to gape", *bañi bañi*, *bōñi bōñi*, *bhōñi bhōñi*, *pañi pañi* "yawning, gaping", M. *phōñi* "to have an opening", S. *bañgorae*, *bēñgoak'*, *begewak'* "with mouth wide agape", *bhuk'* "hole, cavity" (cf. Skr. lex. *bhūka-*, m.n. "hole"). NIA. derivatives are, e.g., Guj. *bhōk* "hole", Mar. *bhōk* "hollowness", Nep. *bhwāñ* "chasm, hole" (Turner 485), and Hi. *phōkā*, Kshm. *phōka* "hollow". Cf. Khasi *wañ* "wide open" and Palaung *bōñi* "hole", Central Sakai *bēmbuk* "hollow (in tree)". S. *phōk* cannot accordingly be connected with the Drav. words.

#### 48. *p u n d á r i k a -*, n. "the white lotus".

Since RS. 10, 142, 8 in common use (see Macdonell and Keith, Vedic Index I, 526). From *\*puñdarī-*, cf. *puñdari-srañā* "a wreath of lotus leaves" (TS., TBr.), and *puñdarya-*, *paunḍarya-*, n. (= *prapaunḍarīka-*) "a certain herb used as a remedy against eye-diseases".

The primary sense must have been "white" (see below). This leads us to suppose a connexion with *pāñdū-* (since S'at. Br.), *pāñdura-* (since Suśruta, Varāh. Bṛh. S.) "whitish, yellow, white, pale", Pkt. *padḍa-* "white". Weber connected these words with *palitā-* "grey" (Greek *πολιός*, etc.), which was accepted by Lidén, Studien zur altind. und vergleich. Sprachgesch. 90, Wackernagel. Altind. Gramm. I, 170, Petersson, Studien zu Fortunatovs Regel 54, etc. Although this explanation has become something like a dogma (e.g. Specht, Der Ursprung der idg. Deklination 117) <sup>122</sup>), its problematical character is obvious when we compare Pkt. *padḍa-*. IE. formations *\*pel-do-* and *\*pēl-ndu-* (which one would have to posit in explanation of *padḍa-* and *pāñdū-*) are mere theoretical constructions. There is hardly one of the word-explanations, for which Lidén assumed the suffix *-ndo-*, *-ndu-*, which stands a closer examination. Pkt. *padḍa-* rather points to a Dravidian or Proto-Munda origin of *pāñdū-*.

Cf. S. *pōñd* "white", *pōñde* "a common nickname of Santal girls who are very light-coloured when small", *pōñde ak* "a whitish variety of the sugar-cane", Mahle *pōñd*, M. Ho *pūñdī*, Bh. *pōñdē*, Kw. *pūñdī* "white"; S. *pen̄dra*, *pen̄draha* "grey-eyed, white-eyed", *pandra* (f. *pāñdri*) "having light-coloured, greyish eyes" (Campbell: "having a white skin"), M. *pan̄drā* "greyish buffalo", Ho *pāñdoi* "white pumpkin", perhaps also S. *porsa*, *phorsa* "greyish, reddish-white" (but see s.v. *phalgu-* "reddish"), and *potohāñi* "whitish, greyish, dirty-grey", *pālkui* "fair, light-coloured (hair), pale (leaves)". Note that *polso* "dim, hazy" (cf. *popolhot'*, etc.)

<sup>121</sup>) Against Chatterji 405 (who compares *phāp* "swelling", *phōpol* "empty") and Turner 411 (Nep. *phoko* "blister, boil, ulcer, tumour" is rather related to S. *bukā* "navel", see p. 155, n. 58).

<sup>122</sup>) Otherwise but quite improbable Thieme, ZDMG. 93 (1939) 136.

is also used in the sense of "whitish, not quite white". S. *pāṇḍu* and *pāṇḍuṇa* (also *pāṇḍra*?) are reborrowings from Hindi.

K. *pulum* and J. *pīlē* "white" contain \**pud-* and \**pīd-* (cf. S. *pēṇḍra*), unless *pīlē* is an Aryan loan-word. The NIA. forms of the word for "yellow" (H. *pīlā*, etc.) are not clear (see Turner, s.v. *pahēlo*), but the Skr. word *pīta-* "yellow" (since Gr̥h. S. and Upan.) resembles the Munda words so much that the question arises, if it may perhaps stand for \**pīḍa-* (with early decerebralization and unvoicing). The derivation of *pīta-* is not known but there is at least one point which seems to indicate a foreign origin, viz. *pittā-*, n. "the bile" (since Ath. S., VS., S'at. Br.), likewise of unknown origin. In view of Dutch *gal* "bile" : *geel* "yellow", Engl. *gall* : *yellow*, Greek *χόλος* : *χλωρός*, it may be connected with *pīta-*, but then both *i* : *ī* and *t* : *tt* suggest a foreign origin (which may be Proto-Munda).

*Pundra-*, n. "mark on the forehead" (lex. *pūṇḍra-*, m.) is probably a Dravidian word, cf. Tam. *poṭṭu*, Tel. Kann. *boṭṭu* "a round mark (red, white or black) worn on the forehead, dot, spot, mark", Tam. *pulli* "mark, dot, speck, etc.", *poṭṭi* "spot, dot, point". If this supposition is correct, S. *topoṇḍ* "mark made by goad, esp. on buffaloes" (Campbell) must be a Dravidian loanword with secondary prefixation.

#### 49. *pēlāvā-* "tender, delicate (flowers, shoots, members)".

Since Suśr. and Kālidāsa. A non-Aryan word (but Telugu *pēlavāmu* "soft, weak, easy, sapless" is an Aryan loan-word). Unacceptable Uhlenbeck: *pelava-* from \**palyava-*. A suffix *-va-* is but rarely added to foreign words (in *malvā-* "foolish, silly" and similar instances we have probably to do with words originally ending in *-u-*, to which *-a* was added, hence \**maqu-a-*; see for this word p. 104). On the other hand, a suffix *pe-*, variant of the well-known prefix *pa-* (*par-*, *pan-*), occurs in some Proto-Munda words, as *pedāṇḍa-* (see s.v. *dāṇḍā-*); cf. *bhe-* beside *ba-* (see s.v. *bakura-*), and *me-* beside *ma-* (cf. *mekhalā*, see s.v. *śrīnhalā*). If however *pelava-* contains the same prefix *pe-*, the root word *lava-* may be compared with S. *lewa* "supple, pliant, flexible, soft", which is used of sticks, branches and of the human body, just as *pelava-*.

Other derivatives from *la-wa* are, e.g., S. *lib lib* "soft, mellow, saturated", M. Ho *lebe* "soft", S. *labar lubur* "soft, softened, pulpy", *labur* "soft, pliant, slack, supple, overripe", *lēber lēber* "soft, tender, thin", *libir libir* "soft, mellow, pulpy", *lobhor* "slack, soft", *lubur* "soft, boggy", *libur* "soft, tender", M. *leber leber*, *libur libur* "very soft and overripe", S. *lib libur* = *lib lib*, *libra* "slack, too pliant", *lēb̥ec* "soft, tender, slack", *libas labes* "soft, tender, ripe (fruit)", *labas lubus* "soft, fat, plump", and many other words as *labak' lubuk'*, *lābit'*, *loboe*, *lubui*, *lēpē peje*, *lepes*, *lopot'*, *lepet'*, *lapotean*, *lapra*.

50. *p h a l g ú -* “reddish”.

A word of the Yajur-Veda (TS., KS., VS.), cf. *phálguna-* “reddish, red” (TS., VS., = *arjuna-* in the other recension). Derivative: *phálguna-*, etc. Usually connected with *visphulínga-* (since S'at. Br.), *sphulínga-* (since Mhbh.) “spark of fire” (cf. *visphulíngaká-*, RS.?), and with Lett. *spulguot* “to glitter, sparkle”, Arm. *phail* (from \**spheli-*) “sparkle, lustre, splendour”. See e.g. Johansson, IF. 2, 44, Brugmann, Grundriss I<sup>2</sup>, 510, Wackernagel, Altind. Gramm. I, 218, Uhlenbeck, s.v., Fick I<sup>4</sup>, 149, Walde-Pokorny II, 679, etc. The meaning “reddish” is not, however, favourable to a connexion with words for “spark”.

The Yajur-Veda has several Proto-Munda words with suffix *-ga-* or *-gu-*, e.g. *khaḍgá-*, m. “rhinoceros”, *phalgú-* “minute, weak” (cf. also *kaḍga-* “sword”). S. *podgœ* “reddish, pale red, reddish-brown” suggests a similar explanation for our word *phalgú-*. The guttural is suffixal, cf. *podeq'* “pale (red)”. Since *podgœ* must stand for \**podgœ* on account of *porsa* “reddish-white (fowls)”, *phorsa* “greyish, reddish-white”, the *l* of *phalgú-* represents the cerebral (as in *phalgú-* “minute”, see p. 100).

This cerebral is still preserved in *pāṭala-* “pale-red; m. pale-red colour, redness” (since Kauś., Kālid., Varāh. Brh. S.), also name of the tree *Bignonia Suaveolens* (since the epics). Lidén, Studien zur altind. und vergl. Sprachgesch. 90, compared Skr. *hāṭaka-* “gold” (which is connected with Old Church Slav. *zlato*, IE. \**gholto-*), and connected *pāṭala-* with *pāṇḍu-* “pale, white”<sup>123</sup>). This last word is however rather a Proto-Munda word (see s.v. *pundarīka-*); hence the original \**pel-to-* (assumed by Lidén) lacks any support. On the other hand, the sense of *pāṭala-* suggests a connexion with *phalgú-*. As for *pallavita-* “reddened” (Vāsav., see Schmidt, Nachtr.) I do not hazard any opinion.

51. *b á k u r a -*.

RS. 1, 117, 21 cd (to the Aśvin) runs as follows: *abhi dásyum bákurenā dhámantorú jyótis cakrathur áryāya* “indem ihr ... mit dem Bakura den Dasyu anblieset, habt ihr weites Licht für den Arier bereitet” (Geldner). It is disputed which precise meaning the word conveys: according to the indigenous tradition “thunderbolt, lightning”; Roth prefers “a kind of war-trumpet” (on account of *bākurá-*), Geldner: “etwas, woraus ein Schlauch gefertigt wird”. But *bākurá-* 9, 1, 8

*tám īm hinvanty agrúvo  
dhámanti bākurám dítim*

“Die unvermählten entsenden ihn; sie blasen den tönenden Schlauch” (Hillebrandt, Lieder des RV.), on which Geldner's explanation is based, need not be a *vṛddhi*-derivative (see below). From the parallelism between

<sup>123)</sup> Similarly e.g. Walde-Pokorny II, 53.

1, 117, 21 and 9, 1, 8, it is evident that *bákura-* and *bākurá-* (*dítī-*) must convey approximately the same sense, the proper meaning of both words being something like "resounding", while the first word is used as a substantive. As a matter of fact, the forms *bekurā-* ("voice, sound" according to Naigh., cf. *bekurā nāmāsi*, Pañcav. Br. 1, 3, 1) and *bekúri-* (*náksatrāny apsaráso bekúrayo náma*, Taitt. S., Kāth. S., Lāty.. *bhekúrayo* Vāj. Saṁh., *bhākurayo* S'at. Br.) prove that *ba-*, *b(h)ā-*, *b(h)e-* are Proto-Munda prefixes<sup>124)</sup>.

Now we find in Santali *bhākur bhākur* "the call of a leopard" (which in Bodding's opinion is an onomatopoeia). *bhāñkur bhāñkur* "do., about the sound of a tight string when strung, of a *buñ* or *bahla* when played", *hākur* "to bray, growl (donkeys, leopards)", M. *hukur* "a low moan or growl, the cry of a buffalo". Although the vague character of such terms renders it impossible to furnish a conclusive proof it seems likely that the radical syllable *kur-* of *bákura-* etc., is identical with the root element of *bhākur bhākur*, etc.

Note also Pali *bakkula-* "a demon, uttering horrible cries, a form assumed by the Yakkha Ajakalāpaka, to terrify the Buddha". It has been explained as corresponding to Skr. *výākula-* or as an error for *pākula-*. Its meaning leads us rather to derive it from \**bar-kur-a-* and to connect it with the above mentioned words. But as this word is only once attested (Udāna 5) no theory can be founded on it.

## 52. *b a d i ś a -*, m.n. "hook, esp. fish-hook".

Attested since Mhbh., Rām. (e.g. 3, 51, 28; 68, 14), cf. S'āk. 114, 2 (ed. Pischel<sup>1</sup>), Bhāratamañj. 1, 125, Bṛhatkathāmañj. 18, 153. In Suśruta and Vāgbhaṭa it denotes a hook-shaped surgical instrument. Instead of *bađiśa-* (which is the oldest form, see Lüders, Philol. Indica 549) we also meet with the variants *vadiśa-* (see Pet. D.), *biliśa-* (Suparṇādhy. 17, 2<sup>125)</sup>), *bāđiśa-* (Vikramāñkad. 12, 63), *valiśa-* (Lex., cf. Tamil *valicam*, *velicam* for *paṭicam*), lex. *valiśī-* (-i-), *vadiśī-*, *variśī-* (Hi. *variśī!*).

The vocalic interchange *a* : *ā* : *i* suggests a Proto-Munda origin: Proto-Mundas and Dravidians were, indeed, the fishermen of ancient India. The modern Munda words (S. *bāṛsi*, M. *bāṛsi*, *bansi*), however, are clearly Aryan loanwords. Judging from such parallels as Pa. *vāṅka-* "crooked, a hook, a fish-hook", Tamil *tūṇṭu* "fish-hook" (: *toṭi* "curve, bend", *tōṭti* "elephant hook or goad, hook, clasp") the original meaning of the word has probably been "crooked". *Bađiśa-* is accordingly to be separated

<sup>124)</sup> Frisk, Zur indoir. und griech. Nominalbildung 33, wrongly analyses *bák-ura-*.

<sup>125)</sup> In *matsya iva biliśam jagrasāno*, corresponding to Mhbh. 1, 24 6 Poona *nigīrṇam bađiśam yathā* (v.l. *vidaśau*). Cf. Charpentier, Die Suparṇasage, p. 243 f.

from *san-điśa-* "tongs" <sup>126</sup>). Since the suffix *-iśa-* also occurs in other loan-words, as for instance in *bāliśa-* from *bāla-* "young, not full-grown, childish" <sup>127</sup>), *bad-* may be derived from the Proto-Munda root *ba-đa* "crooked", cf. S. *bhađea*, *bhađe* "with crooked foot, bandy-legged, bow-legged", *bhađet'* "knock-kneed, limping", *paṭwet'* "crooked, perverse, etc.", *anṭet'* *paṇṭet'* "crooked, winding", *paṭea* "crooked, disobliging" (e.g. *patea theriga* "a crooked stick"), *paṭet'* "to interlace, plait, put across", *paṇṭet'*, *peṇṭot'* "miserly, stingy" (like *paṭwet'*), *peṭta* "perverse, crooked", *peṭet'* "twisted, turned", *piṭia paṭe* "zig-zag, wriggling", *piṭi* "to coil up, curly", *piṭuṇ paṭwē* "crooked, bent, zig-zag". See also s.v. *meṇda-*.

Note Skr. *palāva-* "fishing hook" (Vāsavad. 138, 3), perhaps from *\*pađua* ? (cf. *paṭwet'*, *piṭuṇ paṭwē*).

### 53. *b a ḡ d á-* "maimed, mutilated, crippled".

1. A word of the Vedic language (Ath. S., S'āñkh. S'S., Lāty., Āp. S'S.), especially used with reference to the hands (*chinnahastakah*, *hastādivarjitaḥ* lex.); according to the commentaries it also means "impotent". Cf. *ávaraṇa-* (*ábanda-*) "not tailless" (Eggeling, transl. of S'at. Br. 3, 3, 1, 16).

No satisfactory explanation has thus far been given. Johansson, KZ. 36, 371 (cf. Petersson, Studien zu Fortunatovs Regel 70) derived it from

<sup>126</sup>) Skr. *sanđiśa-*, m. "tongs" is only recorded by the Śabdakalpadruma and is generally regarded as a corruption of *saṇḍamīśa-* (see Pet. Dict.). In view of Kui *dīśa* "tongs, pincers", however, we cannot reject *a priori* the possibility of a Proto-Munda word *\*sa-ndiś-* having existed alongside of *saṇḍamīśa-* (which may have ousted it in the printed texts); Pa. *sanđāsa-* would then represent the variant *das-* (cf. Beng. *sārāśi*, Hi. *sārṣī*, whence S. *sanđasi*, *saṛasi*, *sārṣi*, M. *sandiśi* "a blacksmith's pair of tongs, pincers"), and both may stand for *diṭ-*, *daṭ-*, cf. S. *daṭo*, *daṭom* (M. *daṭo*) "claw of a crab, to pinch, grip", *daṭkop'* "to pinch, nip", *daṭop'* "to seize with the toes", *daṭom* "the claws of a crab, to clutch, pinch, nip", *riḍet'*, *riḍop'*, *riḍkop'*, *riḍop'* "to pinch, nib" (root *da-da*). Only critical text-editions can decide the question whether or not *sanđiśa-* has really existed.

<sup>127</sup>) *Bāla-* "young, not full-grown, childish, ignorant", m. "child, boy, fool" (since Chand. Up., Sāñkh. GS.) and *bāliśa-* (adj.), id. (since Nir., Mhbh.) do not look like inherited IE. words. Neither the connexion with Russ. *balováč'* (Wackernagel, Altind. Gr. I, 182, Uhlenbeck), nor that with *balbalā-kr-* or with *bāla-* "strength" (Walde-Pokorny II, 106, resp. 111) or with *baśkáya-*, O. Ch. Sl. *bolbñ* (Scheftelowitz, ZII, 6, 113, KZ. 53, 250) carries conviction. Cf. S. *bale* "tender, fresh, young, infantile", M. *bāle hon* "infant, youth", *bāle hopon* "very small children", Ho *bāle* 'early, young', perhaps So. *rēbăl* "child, lad" (? cf. voc. *rēbă*). Bodding compares S. *bale* to Semang *bale* "young, fine, thin, slender, little, small" (Blagden's list, Y 40), which, indeed, bears a striking resemblance to it. Skr. *bāla-* (and Tam. *valu* "youth, that which is tender or young"?) may be derived from this word which is, on the other hand, to be separated from S. *beļen'* *beļen'* "tender, delicate, very soft", *beļkeč'*, *beļken'*, *beļten'* "tender, soft (about babes, some two three months old)". These words are connected with *beļkeč'* "weak, tender, young, inexperienced", *beṭret'*, *peṭret'* "small with a big belly", *beđreg'* "stunted, small, insignificant", *banda* "young man" (Campb.), *banda bāndi* "stumpy, short" (root *wa-dn*, see further s.v. *bandá-*). Cf. also So. *bōlc'* "tender, young".

\**balnda-* (root \**beld-* “to push, maim”), which was criticized by Persson, *Beiträge zur idg. Wortforschung* 266, n. 3. Scheftelowitz, *KZ*. 53, 251, proposes a similar explanation (\**valnda-* : Lat. *vello*). These theories disregard the fact that there is a class. Skr. word *panda-*, m. “eunuch”, which Böhtlingk (Pet. D.), Wackernagel I, 116, and Uhlenbeck connect with *bandá-*. Tedesco, *JAOS*. 65, 1945, 86 n. 30, separates both words and explains *bandá-* as a Middle Indian variant of *vṛddhá-* “cut”. It seems doubtful, however, whether *panda-* can be easily dismissed with. The IE. etymology proposed by Petersson (see op. c. 56), viz. connexion with Lat. *pello*, Old Engl. *anfilt* “anvil” (root \**pel-d-* “to beat”), is anything but plausible, as it is based on Fortunatov’s obsolete theory. The relation *panda-* : *bandá-* rather confirms Wackernagel’s opinion (based on the sole phoneme *b*) that *bandá-* is a foreign word (op. c. 184).

There are however more indications of a foreign origin. The following words point to an original meaning “defective”: Skr. *vanya-* “tailless” (Gaut.), “unmarried, an unmarried man” (Hemac., Med.); cf. Pkt. *vanyha-* “unmarried” (*akṛtavivāhāḥ*, *Deśin.* 7, 83); Skr. lex. *vanyha-* “crippled, maimed, unmarried” (Hemac., Med.), cf. Pa. *vatta-* “cripple”<sup>128)</sup>, *avanya-* “well-formed (breast of woman)”<sup>129)</sup>; Skr. dhp. *vanyhate* “ekacaryāyām” (wrongly Gundert, *ZDMG*. 23, 522: Tam. *on̄gu* “one”), *vāthara-* “*mandah*, *mūrkah*” (lex.), *vandhya-* (Pa. *vāñha-*) “barren, sterile, fruitless, useless, wanting, destitute of” (*abandhya-* Kālid., *avandhya-* “not fruitless, successful”), and, on the other hand, Pa. *bhaṇḍu-* “bald-headed, close shaven”, Pkt. *bhaṇḍu-* “tonsure, shaving”, *bhaṇḍa-* “decapitated” (*chinnamūrdhā* *Deśin.* 6, 100 and 109 resp.). The same double semantic development from “short” to “bare, shaven” on the one hand, and to “stunted, blunt, defective, barren, etc.” on the other, is also met with in derivatives from the roots *ga-ḍa* (see s.v. *kunṭha-*), *ḍa-ḍa* (see s.vv. *ḍaṇḍā-*, *śunṭhā-*) and *ḍa-wa* (see s.v. *tūparā-*)<sup>130)</sup>. Cf. also Hi. *bāḍā* “maimed, crippled, docked, tailless”, Skr. *bhadrā-kṛ-* “to shave”, *madrā-kṛ-* “to shear”, Mar. *bhāḍarīṇē* “to shave, shear”, etc. (see further Tedesco, p. 90 f.).

The aspiration (in *bhaṇḍ-*, *bhadrā-*), and the nasalization (in *madrā-*, in addition to which many instances will be mentioned below) suggest a Proto-Munda origin, although they do not afford a conclusive proof: in Dravidian an initial *v* may also become *m*<sup>131)</sup> and the change *m* > *v* also occurs. A further indication of foreign origin is the surd in *pañḍaka-* (Kāṭh. S.), *pāṇḍaga-* (Ath. S.)<sup>132)</sup>, *panda-*, *pañdra-* (Sāh. D.).

<sup>128)</sup> Corrupt for *vanyha-* according to the PTS. Dict.

<sup>129)</sup> Unlikely PTS. Dict. s.v. *vanya-* “stalk”.

<sup>130)</sup> *Vádhri-* “emasculated, unmanly” (RS) is usually connected with ἐθρίσ· τομίας κούσ· but the IE. character of the Greek word is not quite certain on account of the variants ἀθρίσ, ἥθρις and ὅθρις. Nevertheless *vádhri-* is hardly connected with *bandā-*, *badhurā-* (see below).

<sup>131)</sup> Ramaswami Aiyar, *Educational Review*, June 1930, p. 5 f. (off-print), Burrow, *BSOAS*. 11, 351 f.

<sup>132)</sup> For *-ga-* see Wackernagel I, 117 and Oldenberg ad RS. 1, 116, 1 (*árbhaga-*).

*pañdraka-* (Sāh. D., Mārk. Pur.); cf. *pandruka-* (miswritten as *yandruka-* in Kap. S.), *pandu-* (lex.) “eunuch”. Pali has *pandaka-* “eunuch, weakling”, and according to some authorities Pkt. *penḍaa-* (Deśin. 6, 53) also means “eunuch”. In addition to the bibliography quoted above it should be noted that Burrow recently connected *panda-* with the Dravidian word for “woman” (Tam. *pen*, *penṭu*, etc.), see Transactions Philol. Soc. 1945, 109. But “woman” and “eunuch” are different notions: as for Tam. *pēti*, *pēṭu* “hermaphrodite”, Tel. *pēdi* “eunuch, hermaphrodite”, it is not quite certain that they are native Dravidian words as Tel. *pēde* “a beardless man” is in all probability a Munda loanword (see p. 104) <sup>133</sup>).

In other words the *ɖ* has been unvoiced and appears as *t*, *c*. This, together with the ablaut *a : e : o/u*, is a further indication of foreign origin. The vocalism points to Proto-Munda, rather than to Dravidian. Burrow, it is true, quotes some instances of a fluctuation between *a*, *i* and *u* in radical syllables of Dravidian words (Transactions 103, 108, etc.); it remains to be seen how many of them are native Dravidian words. The following are a few Aryan words derived from the same root as *banḍā-*: Skr. *būṭakarṇa-* (Pañcat. Pūrṇabh. 134, 26: *būṭa-* “cut, rent, torn”) <sup>134</sup>), Si. *buṭo* “ear-cropt, without ears, wanting horns or tail, incomplete, short”, Panj. *būṭā* “having the ears cut off, having no ears”, Guj. *buṭṭho* “reduced to a stump, blunt”, Hi. *būcā* “crop-eared” (cf. Nep. *buco*, *bucco* “deformed, mutilated, earless, noseless, tailless, tuskless, etc.”, Beng. *bōcā* “noseless”, etc.), *bhoṭā*, *bhōṭā*, *bhōṭhā*, *bhōṭhṛā* “blunt, dull”, *būṭ* “sprig, stalk, stem; small, diminutive, stumpy”, *bōṭ*, *bōṭā* “stalk, stem, stump, finger”, Beng. *bōṭā* “foot-stalk of leaf or flower” (which Chatterji 356, 491 derives from \**vōṇṭa-* < *vṛṇṭa-*); Hi. *bheṭū*, *bheṭī* “stalk, stem”, *peṭī* “trunk of a tree, stubble”, *peṭ* “tree, plant, shrub”. The meaning “stalk, stem” has developed from “stripped, leafless” (see s.v. *dandā-*). For further examples of *boḍ-* I refer to Tedesco, p. 86 and 96 f., from whose materials I only quote Pkt. *boḍa-* “*muṇḍita-mastakah*” (Sheth), *voḍa-* “*chinnakarṇah*” (Hāla), Mar. *boḍne* “to shave, fleece”, *bhūḍā* “bare, naked, void, wanting the usual ornament or accompaniment, hornless”. Cf. also Si. *bhuḍo* “toothless”, Hi. *būṭā*, *boṭā*, *baṭṭhā*, *baṭṭlā*, id. and see in general Turner s.v. *bhutte*.

Munda has a large number of derivatives from *wa-ḍa* “short, blunt, stunted, bare, etc.”, cf. S. *baṇḍa* “docked, with stumpy tail” (perhaps reborrowing from Hi. *bāḍā*), *baṇḍiṭa* “with shortened tail, to cut off, etc.” (M. *bāṇḍā*, Ho. *bāṇḍiā* “tailless”), *baṇḍhiṭa* “a castrated pig”, (Ho *bāidā* “castrated”), *bāoṭā* “dwarf, dwarfish, of small stature”, *bora* (M. *boṭā*),

<sup>133</sup>) Javanese *wandu*, “hermaphrodite”, Madurese *bandhu(h)*, Nias *mandru* “barren” are highly interesting but I must leave it to competent judges to elucidate their relations to *pañḍa-* (if there are any). Lafeber's remarks (Klankleer van het Niassisch, p. 95 with n. 1) do not carry conviction (for the Indian explanation of the name *Pāṇḍu-* cf. Mhbh. 1, 100, 17 Poona ed.).

<sup>134</sup>) See Schmidt, Nachtr. (with lit.) and cf. Ved. *śunṭhākārṇa-*, id., from *ḍa-ḍa* (p. 149).

*borga* “blunt, to lose its edge”, *bhoṭko*, *bhotṛo* “blunt, dull”, *boṭo* “blunt, without teeth”, *buṭa* “the foot or base of a tree, the stem below the branches, trunk” (Ho *buṭā* “the trunk of a tree, a stump”), *buṭṛa* “short, dwarfish”, *butuc'* “short (of ears)”, *podea* “small, insignificant, useless”, *jerwəndet'* “little wretch, greenhorn”, *jer bendak'* “small, insignificant”, *jerē bədhe* “stunted, crippled, small” (*jer-* < *da-da*), *bədrec'* “stunted, small, insignificant”, *pedgo* “dwarfish, short”, *bucə* “crop-eared, with neck partly broken off; to break off, cut off, crop”. M. *bucā* “broken, defective” (cf. Beng. *bōcā*), etc. The meaning “bare” is found in S. *bənduc'* *bənduc'*, *bhanḍal* *bhunḍul* “with scanty clothing, naked”, *bhunḍla* (f. *bhunḍli*) “who has no girdle round the loins, unsightly, naked, improperly clad”, *potor* *potor* “bare, denuded”, *poṭak'* “to strip, peel off, rub off, break”, *laṭuc'* *bəṛuc'*, *laṭuc'* *paṭuc'* “naked, shamelessly”, etc. The last expressions are, like *jerwəndet'* etc., combinations of *da-da* and *wa-da* (see also p. 80).

2. Among the derivatives from *da-da* “short, stripped, bare” we find, by the side of *deṇdea*, *deṇḍka* “bare, scantily clothed” etc., also *ḍhaṇḍkao* “to be stripped, destitute, utterly poor”, *hale* *ḍale* “destitute, forlorn, shelterless, to be in want”, *ṭoṇṭa* “scarce, insufficient”, *laṇḍha* *phuciə*, *laṛ* *baṛea* “destitute, poor, indigent” (*da-da* + *wa-da!*). The same semantic development is found in derivatives from *wa-da*. Cf. beside Pkt. *ṭhalla-*, *ḍhella-* “poor” (*da-da*) the rhyme-word *phella-*, id. (*daridrah*, Deśin. 6, 85) from *wa-da* (cf. Mar. *phel* “empty pod”). Such parallel formations and rhyme-words derived from two different roots are a specific Munda phenomenon (see below). Cf. also Pa. *pottha-* (v.l. *poṭha-*) “poor, indigent” and S. *badhō* “to lack, want, be too poorly”.

A parallel to *daṇḍa-* “pole, staff” (from *da-da*) is possibly Hi. *balā* “beam, pole, boat-hook”, cf. *ballī* “rafter, pole, prop. the pole or bamboo with which a boat is propelled”, *baṛeṭ* “beam, rafter” ~ Pkt. *belī* “post, pillar” (*sthūṇā*, Deśin. 6, 95). The meaning “stalk, cane, reed” may further develop to “arrow”, cf. S. *dol* “shaft of an arrow” (> Skr. *dūla-?*), Skr. *nārāca-* (see p. 81), and *kāṇḍa-*, m.n. “stalk, stem; cane, arrow” (p. 50). Hence Rigvedic *bundā-*, m. “arrow” may be an “Aryanized” form (like *udumbára-*, *udumbálā-*, *nadā-*, *suvenī-*) of a Proto-Munda word \**bunḍa* (from *wa-da*). Tedesco, Language 22, 1946, 190, rightly connects it with *muṇḍa-*, but the derivation from *vṛdh-* and the various sound-laws which it necessitates, are unacceptable. See further s.v. *kamatha-*.

Hi. *chīlnā* “to peel, pare, skin, excoriate”, *chāl* “skin, rind, peel, bark” belong to a group of derivatives from *du-da* (p. 79); cf. K. *sālī* “husks, bark, peel” (~ Mar. *sāl*), Gondi *caṛa*, *chilya* “husks”, Ladhadi *sāl* “husks”, etc. In the same way we may derive the following words from *wa-da*: Skr. *busa-*, n. “chaff” (Kauś., Suśr.), *buṣa-*, *buṣa-* (lex.), Pa. *bhusa-* “chaff of corn”, Hi. *bhus*, *bhūs*, *bhūsā*, Mar. *bhūs*, Rom. *phus*, etc. (see Bloch 380). S. *busa*, *bhusa* “husk, chaff, bran, refuse” is a reborrowing from Hi. but cf. *poṭak'* “to strip, peel off, rub off, break”, Ho

*pora* "to skin". Johansson's explanation of Pa. *bhusa-* (from *bhraś-*, KZ. 36, 356) is to be rejected. The aspiration in Pa. *bhusa-* (Geiger § 40) is sufficiently explained by the Proto-Munda origin<sup>135</sup>), just as in the case of Pa. *thusa-* : Skr. *tūṣa-*, m. "the husk or chaff of grain" (since Ath. S.), which is again a rhyme-word of *busa-*, derived from *da-da*. Like Guj. *photrū* "chaff"<sup>136</sup>) and Mar. *phel* "empty pod", Tam. *poṭṭu* and Kann. *poṭṭu*, *hoṭṭu* "chaff, husk" are prob. Munda loanwords.

A very common semantic development, which is found in derivatives from all Munda roots with the meaning "stunted, short", is: "small" > "child, boy" > "servant" (cf. Skr. *kiṣora-*, *ceṭa-*, etc. from *da-da*). Thus we find in Santali: *pedgo* "dwarfish, short" ~ *beṭkec'* "weak, tender, young, inexperienced"; *butrā* "short, dwarfish" ~ *butru*, *butur* "a child"; *bandā* "young man" (Campb.), a rhyme-word of K. *gaṇḍā*, *gandā* "boy" (p. 50), just as *butrā* is of S. *guṭrā*, id. Many derivatives occur in Aryan, e.g.:

with initial *b*: Skr. *baṭu-*, m. "lad, fellow, boy, a young Brahman" (since Mhbh., see Pet. D. V, 1642)<sup>137</sup>), *voṭā-* (*poṭā-*) "female servant" (< \*girl), Halāy., Pkt. *boda-* "young man" (*taruna* *ity anye*, Deśin. 6, 96), *vodraha-* (*bodraha-*)<sup>138</sup>), *voraccha-*, id. (7, 80), *valla-*, m. "child" (*sīsuḥ* 7, 31), Nep. *bhunu* "very small, insignificant" (cf. Beng. *tuṇī* "little girl" from *da-da*), *bhure* "small, young", *bhuro* "a small boy", *burce* "dwarfish, shortish, dwarf", *burco* "dwarf". — With a different vowel: Hi. *beṭā* "son, boy, child, a form of address used by *faqīrs* towards their *celās* or "disciples", a Munda rhyme-word of \**ceṭa*; cf. Pkt. *ceḍa-*, *cilla-* "bālah", Mar. *ceḍā* "son", Hi. *celā* "servant, slave, pupil, disciple" (Skr. *ceṭa-*, *ceṭaka-* "servant") and S. *ceṇḍa*, *ṭēṇḍa* "young" : *ceṭra* "dwarfish". Hence Chatterji's suggestion (pp. 328, 491: \**beṭṭa-* < *vetra*, cf. *vamśa-*) is to be rejected. See Turner s.v. *beṭo*. With initial aspirate: Pkt. *bhelī-* "female servant" (*ceṭī*, Deśin. 6, 110); but *bhuttūṇa-* "servant" (*bhṛtyāḥ* 6, 106) is ambiguous (from a Proto-Munda echo-word \**buṭ-tuṇ*, cf. Beng. *tuṇī?*), cf. *vanṭha-* (*akṛtavivāḥāḥ* ... *khando* ... *bhṛtyāś* ca 7, 83);

with *p*: Pkt. *phidḍa-*, m. "dwarf" (*vāmanāḥ* Deśin. 6, 84), *paṭoa-*, m. "boy" (*bālah* 6, 9), *peṇḍaa-*, m. "young man" (*taruṇāḥ*, *śaṇḍhāḥ* 6, 53), identical with *peṇḍa-*, n. "khaṇḍam" (6, 81); Nep. *phuco* "small, small boy", *phuce* "small boy", *phuci* "small girl" (: Ass. *phusun* "worthless", cf. S. *phuci* "small, little", *phuciā* "small-buttocked"). Skr. *pota-*, *potaka-*, m. "young of an animal or plant" is a comparatively young word<sup>139</sup>). Hence it is very doubtful that it represents an ancient IE. variant of *putrā-*, Av. *puṛṭra-*, as the manuals of IE. linguistics usually assume (e.g. Walde-

<sup>135</sup>) Cf. Pa. *khujja-* < Skr. *kubja-*.

<sup>136</sup>) See also Turner s.v. *phosro*.

<sup>137</sup>) Wackernagel I, 184 rightly assumes a foreign origin. Cf. S. *baṭuṇ* "servant"? (Erroneous connexion with Old Church Slav. *bol'b* by Scheftelowitz, KZ. 53, 250 f.).

<sup>138</sup>) For the Munda suffix *-ha-*, see *kalaha-*, *gaṇotsāha-*, *ladaḥa-*, *maṭaha-*.

<sup>139</sup>) It is still rare in Rām. (*mṛgapotaka-* 3, 61, 5 Bomb.), and Mhbh. (*śālapota-*). Schmidt, Nachtr., gives *pota-* "small child, babe" (Yāśastil.).

Pokorny II, 76, Specht, Der Ursprung der idg. Deklination 206, 220: Lett. *putns* "bird", etc.). Wackernagel, Sitz. ber. Preuss. Akad. 1918, 391 n., explains *pota-* as a Middle Indian form of *putra-*. It cannot, however, be separated from *poṭaka-*, m. "servant" (schol. on Kāty. S'S.), *poṭā-*, *voṭā-* "female servant" (Hemac., Halāy.), "hermaphrodite" (Harṣac.). Moreover, the meaning "young plant" points rather to a word with the general meaning "small". Now Hindi has, besides *poā* "a nursling of any animal, plant" and *pot*, which are derived (resp. borrowed) from the Skr. word<sup>140</sup>), also *poṭā* "the young of an animal, an unfledged bird, young children", which is in my opinion a direct borrowing from Munda (cf. the parallel instance Skr. *pūta-* : Hi. *pūṭh*, *puṭṭhā* "buttock"). Pa. *pillaka-* "young of an animal" is ambiguous: either with Pkt. *phidḍa-* from *wa-ḍa*, or a Drav. loanword (Tam. *pillai*, Kann. *pille*), unless the Drav. words are also of Proto-Munda origin (see p. 106):

with initial *m*: Hi. *moṭā* "a shaveling, dial. a boy", Bilaspuri *muṇḍū* "boy", etc. But *maḍūṣikā-* "a dwarfish girl, unfit for marriage" (Āp. GS., vv. ll., *maṭ-*, *maṇḍ-*, *madh-*, *mandh-*) is hardly connected.

In this connexion we may draw attention to an ancient word for "small", viz. *phalgū-* "minute, weak" (since Vāj. S.), *phalgvā-* "small, weak" (RS. 4, 5, 14), Pa. *pheggū-* "worthless, inferior wood". Neither the connexion with Greek φελγίνει· ἀσυντέται, ἀηρεῖ, nor that with *sphūrj-* (see Fick I<sup>+</sup> 150) is acceptable. Moreover, the cases in which an initial aspirated surd can with certainty be traced back to prim. Indo-European are extremely rare. Like its homonym *phalgū-* "reddish", *phalgū-* "minute" stands for *\*phad-* *gu* and is connected with S. *pēḍgo* "dwarfish, short", *bēṭkēc'* "weak, tender, young, inexperienced" (note the same guttural suffix; cf. also *khaḍ-gá-* "rhinoceros").

Among the derivatives from *da-ḍa* there are some which mean "solitary". It is doubtful, therefore, if Nep. *phitṭe* "separate, alone" should be derived from Pkt. *phiṭṭai* "falls, is broken" (Turner s.v.) and, accordingly, be separated from Nep. *phuṭṭa* "separate", *phuṭṭo* "alone, separate, apart", *phuṭkaro* "separate, odd, extra". See below Skr. *chamaṇḍa-* "solitary person" and cf. the echo-word Nep. *chutṭo-puṭṭo* "divided up, separated" (*da-ḍa* + *wa-ḍa*, see p. 81).

Skr. *kavandha-*, *kabandha-*, m.n., "headless trunk" occurs since the younger Vedic prose, see Renou, J. As. 1939, 390 f.; cf. adj. *kāvandha-* (S'iś.), Pa. *kavandha-* "the (headless) trunk of the body endowed with the power of motion; a headless dwarf, whose head has been crushed down into his body", Pkt. *kamandha-* (Pischel § 250) and Tam. *kavantam* "headless body, demon, stump of a tree". See Wackernagel II, 1, 84 and Charpentier, Monde Or. 18, 13 (Kirste, SB. Wien. Ak. 132, 1895, p. 32, compares *kavandha-* with Gr. Κάρδος!). Renou holds this word to be identical with Ved. *kábandha-* "barrel, cask" ("belly" Ath. S.). I strongly

<sup>140</sup>) See Turner s.v. *pothi*.

doubt that we have to do with one and the same word, the meaning "trunk" being a further development of "belly"; the meaning "stump of a tree" in Tamil and its synonym *ruṇḍa-*, which is a Proto-Munda word, point in a different direction and suggest an original sense "stunted". *Kábandha-* will accordingly contain the Proto-Munda prefix *ka-* and the "Aryanized" form of Pkt. *bhaṇḍa-* "decapitated".

3. Besides Skr. *madrā-kṛ-* and Hi. *morā* quoted above there are many more words with initial nasalization in Aryan. Thus Skr. *maṭaha-* "little, poor" (Yaśastil.), Pkt. *maḍahām* "small" (*laghu* Deśin. 6, 117) are apparently related to, e.g., Nep. *phuco* "small" and Pkt. *phella-* "poor" (pp. 99, 98; Pa. *atimaṭāhaka-* "short" is of doubtful spelling and meaning). The suffix *-ha-* is a certain indication of Proto-Munda origin.

Marathi has, beside *maṭgā* "too small" (cf. S. *pedgo*. Skr. *phalgū-*), also *māṭkulā* "small", which seems to contain a suffix *-ulā* (Bloch 381 does not discuss either the guttural or *-ulā*). On the other hand, Skr. lex. *matkuṇa-*, m. "a beardless man, an elephant without tusks, a small elephant" <sup>141</sup>), *matkuṇā-* "pudendum sine pube" (see s.v. *kunṭhā-* "blunt, dull") look like being derivatives from *kuṭ-/kuṇ-* with prefix *maṭ-*. In reality, both will be combinations of *maṭ-* (root *wa-ḍa*) and *kun'/kul-* (root *ga-ḍa*). Cf. Pkt. *maṭṭa-* "hornless" (*śṛṅgavihīnah* Deśin. 6, 112) <sup>142</sup>) and Hi. *māṭā*, *māṭiyā* "weak, lean, thin, poor, worthless, trifling, mean, low" (a morphological parallel to *nāṭā* "stubble" from *ḍa-ḍa*).

In several Munda word-families we meet with a semantic development from "defective, blunt" to "lazy, stupid", e.g. from *ḍa-ḍa*: M. *ḍonḍo*, S. *thoto*, *ṭoya*, *loṭo* "stupid, idiotic" (cf. Pa. *dandha-* ~ Nep. *laṇṭha*, id.). Hence S. *bhonḍol* "inefficacious, slow", *bhōṇḍ bhoṇglaha* "slothful, fat and lazy" (contamination with *bu-ḍa* and *bu-ḍu* "fat"), *bōḍ bōḍo* "lazy, idle" <sup>143</sup>), *bhoto* "stupid, ignorant", *bhucuṇ* "ignorant, stupid, loafing about", *bhotço* "blunt, dull, dull-witted", *bhoco* "stupid, foolish", M. *bāṇṭhā* "stupid, dull" and Hi. *bhorā*, *bholā* "silly, stupid", Nep. *bhuccuk* "ignorant, foolish, wild" (: Ass. *bhosoko* "stumpy") are clearly derived from *wa-ḍa* "blunt" <sup>144</sup>).

<sup>141</sup>) See Turner s.v. *makunu*, id. (but *matkuṇa-* "bug" is a different word, see p. 41 f.) and Hobson-Jobson s.v. *muckna*.

<sup>142</sup>) From Tam. *moṭṭai* "hornless" according to P.V. Ramanujaswami, Deśināmamālā Introd. 8 and Glossary. But see p. 103 f.

<sup>143</sup>) S. *bōṇḍo* "foolish, stupid" is again a rhyme-word of M. Ho *ḍonḍo* "fool, foolish, stupid, ignorant" (cf. *bhonḍo* "blunt", Campb.). In S. *loṭo* *boto*, id. derivatives from both roots are combined. Cf. also Hi. *ṭhos* "dense, dull, obtuse" which bears the same relation to Hi. *ṭhoṭ* "dense, obtuse, stupid" as, e.g., Nep. *ṭhoso* "stalk remaining in the ground, stubble" does to Nep. *ṭhūṭo* "stump" (Hi. *ṭhosā* and Lhd. *ṭhūṭh* are prob. "penis-words", like those which Tedesco discusses in his paper). With initial assibilations: Skr. lex. *śoṭha-* "alasaḥ, mūrkhaḥ, dhūrtah, nīcaḥ" and possibly *jaṭa-* "apathetic, stupid, idiotic", if orig. different from *jada-* "cold, cool" (?).

<sup>144</sup>) Many words for "foolish" derived from *wa-ḍa* are recorded by Turner s.v. *bhutte* "blunt". Only a few examples are here quoted.

Pkt. *maṭṭha-* and *marāla-* mean "lazy" (*alasaḥ*, Deśīn. 6, 112). As for *maṭṭha-*, the editor of the Deśīn., Paravastu Venkata Ramanujaswami, does not decide between derivation from Skr. *mṛṣṭa-* (thus Turner s.v. *māṭho* "slow") or Drav. *maḍdi* (= Tel. Kann. *maḍdi* "stupid, dull, awkward person", see K. Amrita Row, Ind. Ant. 46, 35). But Kshm. *moṭh* "dull", Ass. *māṭh* "blunt, slow", Panj. *maṭṭhā* "blunt", Si. *maṭho* "dull, weak" leave no doubt as to their Munda origin; cf. especially Or. *mathuā* : S. *mathuā*, *matho* "dull, lazy", *māndhuā* "impotent, dull", *māsua* "indolent, lazy, impotent". For Skr. lex. *vaṭhara-* Ujjvaladatta gives the meaning "*mūrkhaḥ*" whereas Trikāndaśeṣa and Hemac. render "*śaṭhah*"; besides Trik. provides the meaning *mandah* "lazy". Is *manda-* itself connected with *baṇḍā*? Fick and Uhlenbeck compared OChSl. *mōditi* „cunctari”, *mōdēnə* “tardus” but the nasalization of these words is secondary, the variant *muditi* representing the original form of the word (Vondrák, Slavische Grammatik I, 153, van Wijk, Geschichte der alt-kirchen-slavischen Sprache I, 142 and cf. Miklosich, Etym. Wörterb. der slav. Sprachen 1886, p. 206). The connexion with *manda-*, still upheld in Walde-Pokorny II, 305 f., is accordingly to be abandoned. It should be added that the meaning of *manda-* is "dull, inert, weak, small, little, slow, lazy, tardy, stupid" (since Mhbh. Rām.), and that there exists a variant *manthara-*, id., which is either separated from *manda-* (Walde-Pokorny, l.c.) or connected with it on the assumption of a root *men-* (cf. Uhlenbeck s.v., Kuiper, Die indogerm. Nasalpräsentia 141, n. 6). Since *manda-* and *manthara-* have no clear cognates in Indo-European, the connexion with *baṇḍā*, which allows us to account both for their form and their meaning, offers the most satisfactory solution<sup>145</sup>). The decerebralization may reflect a dialectal development of Munda. Different is the case of *bādhirā-* "deaf" (since the RS.). This word, too, is without IE. cognates (see Walde-Pokorny II, 190). Since the general meaning "defective" (Turner s.v. *bhutte* "blunt"!) can apply to all sorts of defects (cf. *kaḍā-*, *kala-* "dumb", *kaṇva-* "deaf", *kāṇā-* "one-eyed" from *ga-da*), *bādhirā-* may be a derivative from *wa-da*, with substitution of the dental for the cerebral as in many Rigvedic words. This explanation, merely hypothetical in itself, finds some support in the occurrence of Hi. *bahilā*, Nep. *bailo* "barren, sterile (esp. of cattle)" by the side of Hi. *bāhirā*, Nep. *bairo* "deaf, inattentive". This variant suggests that *bādhirā-* originally had a wider sense (which was preserved in the dialect from which *\*bādhila-* originates). Cf. also Kann. *hoṭṭa* "a deaf man" : *hoṭṭu*, *poṭṭu* "chaff, husk" (= Skr. *busa-*, see above).

4. The most difficult word-group is no doubt Skr. *muṇḍa-* "shaved, bald, hornless, lopped (tree), pointless; bald-head" (since Mhbh., Rām., Yājñav., Var. BS.), *muṇḍin-* "shaven-headed" (Mhbh., Hariv.), *muṇḍaka-*,

<sup>145</sup>) Additional data, which confirm this explanation, are the diphthong in Mar. *maid* (a Munda phenomenon), the meaning of Sgh. *maṇḍa* "small" and Nep. *matthar* "dim, dull, dark" (rhyme-word of Hi. *latthar* "slow, lazy").

m. "trunk or stem of a tree" (Vyāsa), *muṇḍayati* "shaves" (Pāṇi, etc.). The fundamental problem, already apparent in the case of Pkt. *maṭṭha-* (see n. 142), is: how is the existence of two parallel word-families in Dravidian and Munda to be accounted for? *Muṇḍa-* is usually derived from IE. \**mel-d-*, cf. Gr. ἀμαλδέρω (thus Fortunatov and Bühler, see Wackernagel I, 167, Uhlenbeck, Petersson, Studien zu Fortunatovs Regel 5, 54), which was only slightly modified by Lidén, Studien zur altind. und vergl. Sprachgeschichte 88 f: *mel-* "to cut", cf. Russ. *molit'* (but cf. Wüst, Indisch 94, Walde-Pokorny II, 87: *muṇḍa-* lit. "attritus", from *mel-* "to rub"). Recently, however, two different theories have been forwarded. Thieme, ZDMG. 93 (1939) 135, derives *muṇḍa-* from \**mrīṣṭa-* (on the supposition of a very doubtful phonetic law) and connects it with *paṇḍita-*, whereas Tedesco, JAOS. 65, 1945, 82—98, devotes a very detailed study to this word and its cognates, which he derives from Skr. *vṛddha-* "cut". Przyluski, on the other hand, connected *muṇḍa-* with S. *muṇḍla*, etc., Pkt. *bhaṇḍu-* and other words with initial *b* (some of them being of doubtful connexion with this word-family, e.g. Malay *butak*), see BSL. 30 (1930) 199. In a previous paper of his, Tedesco had rejected this explanation as far as *muṇḍa-* is concerned and declared the Santali correspondents to be loans (Language 19, 1943, 16, n. 71). In his later study he accordingly ignores the problem of the Munda words (see p. 83, n. 15). Still, the chief difficulty lies, not in the supposed phonetic developments of Aryan, but in the relation between Munda and Dravidian.

Apart from such apparent loanwords as Tam. *munṭam* "bald head, skull, headless trunk, naked person", Tel. *muṇḍamu* "the head cut off from the neck, a shaven pate, a bald head, the trunk of a lopped tree", *muṇḍuḍu* "monk", etc., we find e.g.:

with vowel o: Tam. *moṭṭai* "bald head, shaven head, bluntness, as of a knife, stupidity, dullness, complete barrenness, unmarried young man" (cf. above Skr. *vāṇtha-*), *moṭṭ-ampu* "blunt arrow", *moṭṭai-maram* "barren, unyielding tree, tree completely stripped of its fruits, leaves, etc.", *moṇṇan* "bald-headed person", *moṇṇai* "baldness, bluntness", *moṇṇaiyan* "dullard, idiot", *mottu*, id., *mōlai* "hornless or dehorned cattle, anything defective, stump, block, stupidity", *mōlaimai*, *mōṭu* "stupidity", *mōṭan* "fool, blockhead", *mūli* "defect of limb, deformity", etc.; Tel. *moṇḍi* "stubborn, obstinate, maimed, defective, imperfect, bare, lopped", *monḍu* "stubborn, obstinate, maimed, crippled", *monḍemu* "a stump, trunk of a body after the head is lopped off, a separate member" (cf. Skr. *kābandha-*), *mōṭa* "dull, stupid, simple", *mōṭu*, "id., a stump, block, trunk", *mōdu* "a stump of a tree", *moddu* "blunt, not sharp, dull, stupid, stubborn, a block, stump, mass, blockhead"; Kann. *mōṭu* "the state of being short, stumpy, maimed; stump of a tree, stubble", *moddu* "bluntness, stupidity"; etc. There are some variants with initial *n*, e.g. Tam. *noṇṭu-* "to be lame, limp, hobble", *noṇṭi* "a lame person or creature" (cf. *monṭi* "lame"). Burrow, BSOAS. 11, 333,

609, holds that before *o* and *u* an initial *n* could become *m* in Dravidian. This may perhaps be correct in the case of some of the other instances (although it is often rather difficult to decide which sound is the original one) but the circumstance that *n-* is here only found in words with following *-ṇḍ-* suggests that, in this case at least, we have rather to do with delabialization. Moreover many variants with initial labial occur, e.g. Tam. *pōṭu* "baldness, shaven condition", *poṭṭal* "baldness, barren tract, waste land", Kann. *bōlu* "bald, the state of being shaved, a bare, leafless, treeless state", *bōle* "the state of being without hair", *bōli* "a head-shaven woman, a widow", *bōdu* "toothless state", *bōdi* "a toothless woman, one who is bare, or destitute of hairs, or of horns", *boṭṭa* "stump" (from Mar.?), Tel. *bōḍa*, *bōḍi* "bald, bare, hornless, cropt, tuskless" (cf. *poṭṭi* "short, small in size", Tam. *poṭṭuku* "smallness", *poṭi* "anything small" ?), Kui *buṭṭuli* "short, of a small stature", *bundi* "cut short, cropped", etc.;

with vowel *a*: Tam. *maṭi-* "to shave (the head)", *maṭu* "blunt, bald, bare", *maṭuku-* "to become blunt", *maṭi-* "to be turned, as an edge or a point", *maṭivu-* "to blunt", *maṇṭu* "fool", *maṇṇai* "bluntness, ignorant, stupid person", *maṇai* "blunt instrument, bluntness", *maṇaiyaṇ* "dull person, blunt weapon", etc.; Tel. *maṭṭamu* "small, scanty", *maḍḍi* "foul, dull, stupid, awkward", *madaṭa* "a stupid rustic", etc.; Kann. *maḍḍi* "stupid, dull, awkward person", *maṭa* "stupidity, ignorance", *maṭṭa* "shortness, smallness". Cf. Skr. *malvā-* (< \**madu-a*, cf. S. *maṭhō*, *maṭhua*, "dull, lazy", *maṣuṇ* "indolent, lazy, impotent")<sup>146</sup>) and *māṣa-* "foolish". With initial *p/b*: Kann. *baṭṭā*, *baṭṭa* "barrenness, voidness", Tel. *baḍi* "slight, petty", *baḍugu* "poor, lean", *paḍucu* "young", *paṭṭi* "child", Tam. *peṇḍuki* "shortness, stuntedness".

It would serve no purpose to add more examples. It may however be noted that also words with *i*, *e* occur, e.g. Tel. *pēḍi* "a hermaphrodite, impotent man", *pēḍevāḍu* "a smock-faced beardless man, a hermaphrodite", *pēḍa* "poor, indigent, slender, lean, thin, scanty", *picca* "madness, folly", *piccagāvunḍē* "foolish, mad, short, deficient in measure or weight", *picci* "mad, foolish, silly, fruitless, vain", *piccugunṭu* "a cripple, a lame man", *bīḍu* "waste, base, low, barren land", *pīḍa* "poor, scanty, lean, small", *pīḍa* "poor, scanty, short, lean", *bēla* "simple, ignorant", Kann. *pelava* "lame man, cripple", *bicce* "a barren woman", *picu* "shortness, smallness", *picce* "shortness, deficiency in measure or weight" ( : *putṭa* "smallness, littleness, etc."), etc.

In Santali we find, beside the words with initial *w*, *b*, *p* quoted above, e.g. *medoṛāṇ*, *meṇḍoṛeāṇ*, *meṇḍoṛeāṇ* "beardless, to shave away the beard", *māeṛā* "clean-shaven", *moedōṇ*, *moidōṇ*, *mon'dōṇ* "bare, bald", *marca* "bare, physically poor, deteriorated, puny" (from \**maṛ-aca*, cf. dial.

<sup>146</sup>) Otherwise Scheftelowitz, KZ. 53, 267 (Av. *mruta-*, Gr. *ἀμβλύς*) with bibl.

*narca*, id. = Skr. *nārāca-*, see p. 81); *māndhuə* “impotent, dull”<sup>147</sup>), *māsuə* “indolent, lazy, impotent”, which point to a word *\*maðu*, represented by *matho*, *mathuə* “dull, lazy”, and *mīru* “brimless, rimless (of vessels having no outstanding lip)”; *murchau* “to cut off, cut round and off the top or end, to dress end by paring” (M. *murchao* “to cut off”), So. *mūttā-sī-* “stump of a hand”, etc. Note the parallelism between *munḍhə* “blunt”, *munḍga*, *munḍguc'*, *munḍgut'* (*monḍgoc'*, *mōṛgoc'*, *muṛguc'*, *monḍgot'*, *mōṛgot'*, *muṛgut'*), *munḍla*, *munḍra*, *munḍruc'*, etc. “close-clipped, polled, branchless, hornless, bare (tree), to cut short, to bare, etc.” and *duṇḍa*, *duṇḍga*, *duṇḍguc'*, *duṇḍla*, *duṇḍra*, id. (from *da-da*). Other instances of this morphological parallelism, which is a characteristic feature of Munda, have been pointed out above. — A prefixed derivative is, it seems, S. *ṭamuṭi* “to cut off the top of paddy (or other crops) before the general harvest, to eat a little before do.”, cf. M. *ṭamuti* “untrained, inexperienced” (lit. blunt?). But the same “prefix” is possibly contained in Skr. lex. *chamanda-*, m. “fatherless child, a man who is alone in the world, without relatives”, *chemaṇḍa-* “fatherless child” and in Skr. lex. *samūru-* (Amara), *samūra-* (Hemac.), *camūru-* (both) “deer”. The first word may be compared to Skr. lex. *vāṇṭha-* “unmarried”, *vāṇṭhate* “ekacaryāyām, to go alone”, Si. *vāṇḍho* “a bachelor or widower without family”. Particularly interesting is Hi. *murhā* “orphan”, since Proto-Munda words for “orphan” are often derived from roots with the meaning “stripped, bare”, cf. S. *tuər* Nep. *tuhuro*, id. (see p. 75). As for *camūru-*, etc., we may compare Pkt. *munḍā-* “a female deer” (*mṛgī*, Desīn. 6, 133), Nep. *muruli* “female deer, doe” (: *murulo* “hornless, hairless, bald”), and further Skr. *ruru-*, Greek *xeuās* “hind” ~ Skr. *sāma-* “hornless”<sup>148</sup>) (which are, no doubt, likewise connected with Dutch *hamel* “castrated ram”, Old Engl. *homol* “maimed”, *homelian* “to mutilate”, Old Frisian *hemma*, id., Goth. *hamfs* “maimed”). In view of these words *ṭamuṭi* must possibly be explained as a blending of *da-wa* (> *ṭam-*) and *wa-da* (> *-muṭ*).

The striking parallelism of the Dravidian and Munda word-families cannot reasonably be assigned to a mere chance coincidence. If Burrow's assumption of a Dravidian ablaut *a : i : u* is correct, the vocalism does not allow us to decide the origin of these words. As for the nasalization, it is, I think, strongly suggestive of Proto-Munda origin but since there are instances of initial *v* having become *m* in Dravidian, the Dravidian words could be accounted for by assuming a double development, viz. *v > m*, and *v > b* (> *p*); even the prefixation found in some Munda words affords no conclusive proof as the word-group must have passed from one of the two families of speech into the other at a very early date. Still the various facts suggest a derivation from Proto-Munda *wu-da*, the most important indication being the far-going parallelism which exists between the

<sup>147</sup>) Rhyme-word of *lāndhuə* “lazy, sluggish, indolent” from *da-da*.

<sup>148</sup>) See Lüders, Philologia Indica 591 ff.

derivatives from *da-da* and *wa-da*. Since there is some reason to suppose that such parallel roots as *ga-da*, *da-da*, *wa-da* are ultimately prefixed formations which contain the same word-kernel *-da*<sup>149</sup>), and since cognates of *da-da* seem to exist in Mon-Khmer (see s.v. *śunṭhā-*; cf. also Semang *bēlūt*, Pangan Ulu Aring *mēlūd*, Bahnar *löt* "blunt"<sup>150</sup>), we must conclude that *wa-da* is also a native Austro-Asiatic root<sup>151</sup>).

This conclusion is obviously of fundamental interest. The possibility that the South Dravidian languages contain Proto-Munda words has not seriously been considered hitherto: Ramaswami Aiyar mentions only one instance of a possible "Austric" word adopted by South Dravidian (Tam. *tavakkai*, etc. "frog", see *Ojhā*-Volume, p. 16, n. 1)<sup>152</sup>). If however our conclusion is correct (and many similar cases discussed in this book tend to show that it is so), we must reckon with the possibility that even such seemingly native words as Tam. *pillai*, Tel. *pille*, Kann. *pille*, etc. "small, petty, child, young of an animal" are ultimately of foreign origin. It further corroborates the conclusion drawn from the occurrence of non-Aryan proper names in the Rigveda, that the Proto-Munda population must in former times have occupied an important and powerful position (see *Acta Or.* 17, 309). I am convinced, indeed, that a considerable part of the South Dravidian vocabulary is of Proto-Munda origin, just as is the case with Middle Indian and the modern Aryan vernaculars. It should be borne in mind that, since the earliest works of the Tamil literature are now generally assigned to the first centuries of our era, the testimony of these texts is worthless in this respect: some two thousands years (or more) of prehistoric intercourse between Proto-Dravidians and Proto-Mundas must have elapsed before the beginnings of the Saṅgam literature. On the other hand, some Dravidian words have, no doubt, been borrowed by the Munda languages. This influence has been particularly strong in the Southern dialects (Sora) and in the mixed dialect Nahali. Kurku, too, has a number of Dravidian words which do not occur in Kherwari. In these cases we have apparently to do with comparatively recent borrowings of each of the separate Munda dialects. It remains to be seen, if there is also a common stratum of Dravidian loanwords dating back to an earlier period.

5. For the NIA. equivalents I may refer to Turner s.v. *muṛo*, and to Tedesco's paper. They show many interesting meanings which are un-

<sup>149</sup>) See "Munda and Indonesian" (cf. p. 40, n. 44).

<sup>150</sup>) Similarly Mon *kut*, *sakut* "to cut", *kun* "dwarf" may be connected with Proto-Munda *ga-da*.

<sup>151</sup>) The following Mon words may possibly be connected with *wa-da* · *samot* "to be small, young, a little one, a babe, a child" (*samot* "ant" is a different word, cf. Malay *sēmut*, S. *muc'*, So. *muidā-*), *wut* "young woman, virgin", *lemēn* "crippled, a cripple". See further s.v. *kamathā*.

<sup>152</sup>) Burrow, BSOAS. 11, 597, admits the possibility of a very early Proto-Munda influence dating back to the period before Proto-Dravidian split up into the various languages.

known in Sanskrit and confirm our explanation, e.g. Hi. *muṇḍā* "shaven, not pointed", *murlā* "toothless", *murhā* "orphan", and *muthrā* "blunt, dull, silly, foolish" (: Nep. *matthar* "slow, dim, dull"). The last word alone is sufficient to show the inadequacy of Tedesco's theory. Skr. *bhāṇḍila-* "barber" (S'KDr.) is prob. a rhyme-word of Skr. *caṇḍila-*, id. (see p. 78).

54. *b u d b u d a -*, m. "a bubble (in water, or in general)".

This word occurs in the epics and the class. literature; it also denotes an embryo of five days (Nir. 14. 6, etc.). Most authorities consider it an onomatopoeia, see Pet. Dict., Wackernagel I, 182, Uhlenbeck (but see Persson, Beiträge zur idg. Wortforschung 352 f.); it is then compared with similar formations as Greek *βούβολις*, *πομπόλνξ*, Latin *bulla*, Lith. *bȗbulas*, *bȗmbulas*, Pol. *bąbel*, Czech. *boubel*, *bublina*, Dan. *boble*, Engl. *bubble*, etc. See Walde-Pokorny II, 114 ff. and, for the Baltic and Slavonic words, Trautmann, Balt. Slav. Wörterbuch 39.

An analysis of the Indian data, however, points to the conclusion that *budbuda-* stands for \**buḍbuda-*, cf. Pa. *bubbula-*, *bubbula-*, *poṭa-*, *poṭha-*, Pkt. *bulambulā* (Deśin. 6, 95), Hi. *buṭbuṭā*, *bulbulā*, *balūlā*, *bullā*, "a bubble", Tel. *buḍḍa* "a bubble, the disease called rupture<sup>153</sup>", Kann. *buḍa* "a sound in imitation of that produced by a vessel, etc., when immersed into water". The Pkt. form is particularly interesting as it seems to represent a Proto-Munda formation \**buḍa buḍa*. But Skr. *buḍabuḍa-*, an "onomatopoeic" word, of a vessel sinking down in water (Hem. Par. 12, 91) may belong to *buḍ-* "to sink down".

Cf. S. *baḍac' buḍuc'*, *barac' buruc'*, *biḍic' biḍic'*, *buḍuc' buḍuc'* "bubbling here and there, to bubble", *bur buḍuc'*, *bur buḍruc'* "bubblingly, to bubble", *beḍec' beḍec'*, id., *podo podo* "with a bubbling sound, to make do.", *poḍrok'* "to make a bubbling sound", *ludu budu* "bubblingly (the sound of millet being boiled)", M. *baḍa buḍu* "to bubble, whisper", etc.

Skr. *barbura-*, n., *bubura-*, m. (Naigh. 1, 12) "water" are possibly derived from a root *baḍ-/buḍ-*, cf. lex. *bāḍara-*, n. id., Hem. (the connexion with Greek *βόρβορος* "mud, mire" should no doubt be given up). Like So. ē-*bu-bū-* "foam", however, they are probably unrelated to *budbuda-*.

55. *b h ṣ m a l á -*.

The word *bhṛmalā-* occurs only once in a hymn to the Earth of the Atharva-Veda (12, 1, 46):

*yás te sarpó vŕśikas tṛṣṭádamśmā  
hemantájabdho bhṛmaló gūhā sáye*, etc.

<sup>153</sup>) Tel. *buḍḍa* is a contamination of two different words, the second being identical with Kann. *buḍḍa*, Tam. *putṭā* "swollen testicle" (see further s.v. *picchā-*). Tel. *buḍḍa* "bubble", however, has no equivalent in Tamil and is likely to be a more recent Munda loanword.

The Paippalāda text has *bhramalo* (for parallel instances with *ra* for *τ*, see Vedic Variants, II, 305 f.). The commentary of Sāyaṇa is wanting for this passage. Roth (Pet. Dict.) derived it, together with *bhṛmá-* "Verirrung", from the root *bhram-* and conjectured a meaning "stunted, torpid" from the context. This translation has been accepted by most scholars, as Bloomfield, Henry, and Whitney. The last renders the verse as follows: "What stinging harsh-biting serpent of thine lies in secret, winter-harmed, torpid (?) ... (let that, crawling, not crawl upon us)". But the supposed relationship to *bhṛmá-* (accepted by Wackernagel I, 71) is fallacious as the real sense of the last word seems rather to be "der rasch sich Tummelnde" (Oldenberg, Noten, ad 7, 1, 22). A similar meaning has been assumed for *bhṛmalá-* by Ludwig, viz. "der rasch sich hin und her Schlagelnde" but this interpretation, which is merely based on a problematical etymology, is hardly correct. Tarapada Chowdhury, it is true, identifies *bhṛmalá-* with *bhramara-* on account of the variant reading *bhramala-* of the Paippalāda text and Keśava's commentary on the Kauśika Sūtra, which renders it *bhramarah*. He accordingly translates the Ath. Vedic verse as follows: "The serpent, the scorpion, the harsh-biting (mosquito), the bee of thee, that, pressed by winter lie in concealment; whatever worm, being lively, O earth, stirs up in the early rainy season, let that crawling not crawl on to us, favour us with that which is propitious". See JBORS. 17 (1931), p. 87 f.

Keśava's interpretation, which is based on the assumption of an asyndeton (*sarpá-*, *vṛścika-*, *trṣṭádāniśman-*, and *bhṛmalá-* denoting in his opinion different animals) is open to doubt. Moreover, as the passage refers to crawling animals (cf. *tán nah sárpān mópasṛpad*), bees are not the animals which one would expect to be meant here. On the other hand, the vacillation between *bhṛ-* and *bhra-* (if any weight is to be laid on this variant reading at all) is found in several words of Proto-Munda origin, as in *bhṛkuṭi-* and *bhrakuṭi-*, *bhṛkumśa-* and *bhrakumśa-*, see Acta Orientalia 16, 295 ff. The morphological aspect of *bhṛmalá-* suggests a similar origin for this word, in which case *bhṛ-* may be regarded as a prefix, whereas *-mala-* then must be connected with S. *dholo molo* "dull, unwell, out of sorts", M. *dholo molo* "drowsy", and the other words quoted s.v. *kaśmala-*. This explanation leads us to assign to *bhṛmalá-* nearly the same sense as Roth assumed, viz. "drowsy, stunned".

The morphological analysis of Proto-Munda words leaves however so much room for different interpretations as to make an attempt to explain Sanskrit words of unknown meaning a hazardous enterprise. There is however one fact which justifies the foregoing attempt at an explanation of *bhṛmalá-*, and which seems to confirm Roth's suggestion as to its meaning, viz. Nepali *bhimal* "unconscious, fainting, fit", which is evidently the same word. Its occurrence in Nepali proves that *bhṛmalá-* belongs to those Atharva-Vedic words of a more popular character which the Vedic language has in common with the modern vernaculars (see Turner, Nep.

Dict., Pref. p. VII and Introduction, p. XV). Tarapada Chowdhury's interpretation is accordingly to be rejected. As a matter of fact, whoever reads the passage with an unprejudiced mind will, I think, accept the common view as being most natural, viz. that *tṛṣṭādaṁśmā*, *hemantājabdhō* and *bhṛmalō* are epithets of the *sarpō vṛścikāḥ*. From the fact (referred to by Tarapada Chowdhury, p. 88) that *tṛṣṭādaṁśin-* occurs elsewhere as an epithet of *maśāka-*, the mosquito, it does not follow that *tṛṣṭādaṁśmā* here denotes the same insect (as Keśava took it to be). We may rather conclude that here too it is merely an epithet.

56. *m u k u r a -*, m. "a mirror".

Only in the class. language. Lexicographical works quote also *makura-*, *mañkura-*, *karkara-*, *karphara-*, and *karka-*. The last word may be an inferential form, deduced from *karkara-*, cf. *dundu-* "drum", inferred from *dundubhi-*, *khikhi-* "fox" from *\*khikhira-* (see *khiñkira-*), etc. As for *karphara-*, it is no doubt a misreading for *karkara-* owing to the close resemblance of the akṣaras *pha* and *ka*. Cf. further Pkt. *maura-* (from *\*makura-*, Pischel § 123).

Unlike *mukula-* "bud" (which is a derivative from the Dravidian root *mug-*, *muk-*), *mukura-* has no similarities in Dravidian. On the other hand, the vowel-variation in *mukura- : makura-* and the synonym *karkara-*, which points to a root *kar-*, *kur-*, are indications of Proto-Munda origin. The meaning of the root *kur-* must then have been "to see", cf. Skr. *ādarśa-*, Greek *zάτοπτος*, Latin *speculum*, Russian *zérkalo* ( : *sozercáť* "to contemplate"), Engl. *looking-glass*, etc.

The root *kar-* is found in S. *kare dhaṛę*, *kare dherę* "staring, fixedly (look)". Hence, in *ari' kurit'* "to look round, stare about, gape, glance rapidly around", the second word is no mere jingle of *ari'* (which is connected with *ari bāndhi* "to look carefully, watch, scrutinize", *arak' orok'* "gaping, staring", M. *ārid'* "to gaze, look at", N. *arā* "to see") but is a derivative of the same root *kar-*, *kur-*.

57. *m e n d (h) a -*, m. "ram".

A late word, only recorded (with many variants) in lex. works. Besides *menḍha-* (Halāy.) we find *menḍhaka-* (Hemac.), *menḍa-* (Rājanigh.), *mendhra-*, and forms without nasal: *medhra-* (Amara), *medhraka-* (Trik.), *metha-* (S'abdārthakalpataru), cf. Hi. *methā*; Pa. *menḍa-*, Pkt. *medḍha-*, *merṇḍha-*, *mimṇḍha-*, *menḍa-*, fem. also *merṇṭhi-*. An etymological connexion between *menḍha-* and its synonym *bheda-* (Hemac.), *bheda-* (Trik.)<sup>154</sup> has been suggested by Bagchi, Pre-Āryan and Pre-Dravidian in India, Introd. p. XXVI (1929) and Przyluski, BSL. 30 (1930), 200. The latter quotes some examples of this Munda nasalization. Tedesco,

<sup>154</sup>) The adj. *bhaiṇḍaka-* (Rājanigh.) presupposes a variant *\*bhēṇḍa-*.

Language 19 (1943), 15 f. however rejects the idea of a Munda origin and explains *bheda-* as a younger Aryan development from \**mheda-*. Since however the internal nasalization and the variation *dh* : *d* : *th* strongly suggest a foreign origin, the alternation *bh* : *m* must be taken as an indication of (Proto-)Munda origin. Any doubt as to this origin is removed by a variant which has been left out of consideration in the previous discussions of *menda-*, viz. Hi. *mejhukā* "ram", which shows the common Munda development of *dh* > *jh*<sup>155)</sup>.

Besides Hi. *mēdhā*, *mērhā*, *merhā*, etc. "ram", Platts gives *mēdā* "a he-goat with curling horns", *mīdī* "a she-goat with do.". This recalls Pa. *mēṇḍ-* "koṭille" (to be crooked), which must be a loanword from Proto-Munda, cf. M. *mēṇḍā* "curved and pointed towards the head (said of horns of animals)", *merhāo* "to twist, wind", Ho *mendā* (*diriñ*) "(horns) bent down" (see JBORS. 2, 354), S. *merha*, *mēṛha* "twisted backwards (horns of a buffalo)", having horns twisted backwards (buffaloes)", *merhao*, *merhao*, *moṛhao* "to wind round, wrap round, roll up, entwine itself", *merao* "to twist the strands of a rope", *mergo* "having horns twisted backwards (buffalo)".

A Proto-Munda root *wa-dā* "to wind thread, to turn round, to wind into a bundle" must be assumed on account of S. *buṛhu* "a bundle of rope or string wound into a bundle, to wind do.", *bor* (M. *bor*) "a rope of straw, to make do.", *bherṭāñ* "to turn round", *bherwañ* "to turn round, wheel round, spin round" (lengthened form from \**bheru*, \**bhedu*), *perṭa* "crooked, to pervert, twist, warp", *peṭer* "to twist, turn, writhe, wind, screw", *phēṇṭoc'*, *poṭoc'* "dislocated, twisted out of position", *phēṇṭe* *phēṛe* "to writhe and twist", *piuri* "a roll of carded cotton, to twist thread into a point, to roll up", M. *pentoṛ* "to twist, twist and break", *piuṛi* "rolls of cotton to be spun into thread", Ho *pere* "to twist the tail". These words remind us of Hi. *phirnā* "to turn" (of doubtful derivation, see Bloch 373 and Additions p. XII, Turner s.v. *phirnu*), Guj. *pharvā* "to turn, return" (Turner s.v. *pharkanu*). Their meaning is however somewhat different from that of the Munda words. Other Munda derivatives from this root are S. *bidwā*, *bidhuā* "cross-grained, crooked, twisted", *badhōṛ*, *badhoriā*, *bedhōṛ*, *bedhoriā* "crooked, cross-grained, perverse (wood, persons)", *bedha* *bidhi* "cross-grained, crooked, twisted, entwined" etc. (see s.v. *baḍiśa-*). With these Munda words are probably connected Central Sakai *wēt*, *uēt* "to twist", Bahnar *uīn* "crooked, to bend" Mon *wēn* "bent", *kawēn* "to curl", *bōn* "to twist, to braid", etc. (cf. *venī-*, p. 32). The root-form *wa-ṇa* also occurs in Munda, cf. Bh. *uin* "to twist" (JBORS. 2, 463), S. *un'* "to twine, twist, plait, curl up" (where the final *n* has regularly been palatalized by the preceding *i*, and the diphthong *ui* has

<sup>155)</sup> Like *mejhukā*, the other variants must have been borrowed at various dates from different Proto-Munda dialects. No conclusion can therefore be drawn from the distribution of the variants in the NIA. languages.

been contracted into a single vowel according to the general rule that diphthongs do not stand in a closed syllable, see Bodding, Materials for a Santali Grammar I § 109), Ho *ui* "to twist (into rope)", Kh. *uñ* "to twist". A prenasalized variant *wa-ñda* occurs in S. *bhīñd* "a large bundle or burden (tied)" (: M. *biñā* "a bundle of crop", Ho *birā* "a big bundle of paddy"), whereas *ma-đa* is represented by S. *korea moṭea* "to wrap up, roll up, make up into a bundle" (: *poṭom* "a wrapper, cover, to wrap up, cover, envelop").

A great many loanwords in Aryan are derivatives from this root, e.g. Ved. *mañḍacara-* "snare, noose" (*lāṅgalapāśa-*, see Caland, Über das rituelle Sūtra des Baudhāyana 60); Pkt. *vañḍha-*, m. "bond, fetter" (*bandhah*, Deśin. 7, 29) <sup>156</sup>), Skr. lex. *vat-*, *vañ(d)-*, *mañḍ-* "to wrap, envelop" (*veṣtane*), *vaṭa-*, *vatākara-*, m., *vatārakā-*, f. "string, rope", *vatara-*, m. "vestah". Pa. *vatākara-* "rope, cable". Hi. *bīḍā* "a bundle, roll (of paper, twist of grass, fibre of a plant)", *bīḍā*, *bēḍā*, *baīḍā* "crooked, transverse, cross, awkward", *bīḍī* (dial. *mēḍī*, *mīḍī*) "the hair twisted or plaited behind", *bañḍnā* "to entwine, twine round", Nep. *biṭo* "bundle, sheaf", *biṭo* "mat made of grass", *biro* "betel encased in *sāl*-leaf" (Skr. *vīṭikā-*, f. "roll of betel-leaf"), etc.; Buddh. Skr. *moṭa-* (vv. ll. *muṭa-*, *mūṭa-*) "bundle", Pa. *mūṭoli-* (vv. ll. *muṭoli-*, *putoli-*) "bag, provision-bag", Hi. *moṭ*, *moṭrā* "bundle, parcel, package, load", perhaps Skr. *mūṭa-*, *mūṭaka-*, m. "wickered basket" : Skr. *pūla-*, *poṭala-*, m. "bundle", Pa. *puṭaka-*, n. "bag, knapsack, basket", Pkt. *poṭṭala-*, n. "vastranibaddhadravyam" (Deśin. 2, 34), Mar. *poṭṭā*, *poṭṭī* "objets enfermés dans un bout d'étoffe" (Bloch 371), Hi. *poṭ* "bundle, bale, package", *poṭṭā* "a large bundle" (= *moṭ*, *moṭrā*), etc. See Turner s.vv. *moṭak* "ring of twisted *kuś* grass", *mornu* "to bend, twist, fold", *baṭārnu* "to twist, distort", and p. 23.

Equally numerous are the loanwords in Dravidian, e.g. Tam. *poti* "pack, bundle, load", *poṭṭanam* "small bundle, parcel" (: Sgh. *poṭṭaniya* "bundle"), Tel. *boddu* "a rick or bundle of grass", *poduga* "a parcel or packet fastened in leaves", *pottara*, *potaka* "a pack or bundle of leaves", *poṭamu*, *poṭṭamu* "packet, pack, bundle, little bag", Kann. *poṭṭana*, id., *pode* "quiver, bundle" (: *mūḍige* "quiver"?), *moṭṭe* "leather bag, bundle, load", etc. Is Tam. *maṛi*, Tulu *mari* "ram" also a loanword?

Since *\*meñḍa* denotes the curved horns of any animal, it may be applied to both sheep and goats, in accordance with the Dravidian use of denoting these animals by a general term (Tam. *āṭu*, etc.). Hence the contrast between M. *miñdi* 'a sheep, one having shaggy hairs' and Hi. *miḍī* "a she-goat". S. *merom* (M. Bh. Ho. *merom*) and J. *mera* "goat" may belong to the same affiliation and K. *bherki* "the fourhanded antelope, barking

<sup>156</sup>) Pkt. *mañṭa-*, v.l. of *mañca-* "bandhah" (Deśin. 6, 111), may be of interest for the explanation of *mañjīra-*, n. "chain, fetter" (Skr. "anklet"). But cf. Skr. *hiñjīra-*, m. (wrongly Bloch 381).

deer" (Gondi id.) is possibly also connected. On the other hand, So. *kim-méd'*- seems to be an onomatopoeia, cf. *kim-méd-ën m'ēd gāmte* "the goat says 'me'" (Ramamurti, A Manual of the Sora Language 149). Pkt. *cimina-* "ram, hog" and *gāmeñi-* "she-goat" are ambiguous (the latter word is explained as standing for *\*grāma-ēñi-*).

See further s.vv. *āpīda-* and *kabarī-*.

58. *laguḍa-*, m. "a club, cudgel".

Since Mhbh. and Manu in common use in literature. Much rarer is *lakuṭa-* (Āpast. S'r. S., Caraka, cf. *lakuṭin-* Rām.), which is generally regarded as the older form of the word (e.g., Wackernagel, Altind. Gramm. I, 117) and connected with Latin *lacertus* "upper arm". Although this etymology is accepted by most scholars the meanings of both words are widely different. Walde-Pokorny, II, 420, assume a primary meaning "ein zum Schlagen verwendeter Schenkelknochen", which is however quite hypothetical. A different explanation has been propounded by Przyluski, BSL. 24, 121 f. (Pre-Aryan and Pre-Dravidian in India, p. 12), who derived the meaning "stick" from "membrum virile" and compared *lāṅgūla-* and *līṅga-*. But *līṅga-* is no Proto-Munda word, and *lāṅgūla-* probably contains a prefix *la-* (like *lāṅgala-* "plough").

Pkt. *lakkuḍa-* (see Turner s.v. *lauro*) points to a foreign origin, so *laguḍa-* may be a Proto-Munda word. Since Santali has a word *guḍnā* "a short club or cudgel" it is tempting, then, to analyse *la-guḍa-* (with the same prefix *la-* as *lāṅgala-*, etc.). Bodding connects *guḍnā* with *guḍmā* "oblong and round". This may be correct but on the other hand the notion "short" which *guḍnā* implies points rather to the root *ga-ḍa* "short, stunted", cf. *gaṇḍra* *guṇḍra* "small, stunted, puny", *gaṇḍke* "log, stump of wood (large and thick)", etc. (see s.v. *khadga-* "sword", and for the semantic relations see s.v. *dāṇḍa-*). It is mostly impossible to decide whether the notion "round, globular" or "short" is predominant in a word for "club". Thus M. *tempā* "a short stick for driving cattle, having a knob at one end" may be connected with M. *ṭhepā* "short in stature, a dwarf" <sup>157</sup>), but the last restriction points to an association with such words as M. *ḍheb-ḍhebe*, *ḍhebra* "big-bellied", *ḍhimsi* "a big-bellied woman". Often a similar contamination of notions will have taken place as in M. *ḍemkā* "dwarf and big-bellied".

With this restriction we may connect *laguḍa-*, *lakuṭa-* with Pali *kunṭa-* "stunted, dwarfish", *lakuṇṭaka-* "dwarf", Bashkarik *lukur* "small" (p. 40). But Skr. lex. *potagala-* "a kind of reed" (Amara, Hemac., Medinī), <*wa-ḍa* (S. *poṭak* "to peel off", p. 98; cf. *vāñi-* "reed", p. 34) + *ga-ḍa* (S. *ghal* *ghalao* "to skin", p. 52!).

<sup>157</sup>) Root *ḍa-wa* "short, stunted", etc. (hence Pali *chava-* "vile, low, miserable, wretched").

59. *laṅga-* “lame”

Comm. on Kāty. S'S. 22, 3, 19; “lameness” Aśvavaidy. Cf. *laṅgati* “*gatau*” Nir. 6, 26 (“*khañje*” Vopadeva); *laṅgin-*, *liṅgika-*, *liṅgita-*, n. “lameness” (Aśvavaidy.), *ati-laṅgati* “limps” (ibid.), Hi. *lāgañ*, *laṅgrā* “lame”.

An Indo-European etymology has been given by Lidén, Studien zur altind. und vergleichenden Sprachgesch. 46, who compares Germ. *link*, Swed. *linka* “to limp, hobble”, Latin *languēre* “to be weak”. etc. Most scholars seem to have accepted this explanation, cf. Persson, Beiträge z. indog. Wortforschung 131 ff., Wackernagel, Idg. Forsch. Anzeiger 12, p. 21, Walde-Pokorny, Vergl. Wörterb. II, 713 (who however express some doubt as to the relationship of *laṅga-* to those words).

Variants with *i* are *liṅgita-*, occurring thrice in the Aśvavaidyaka (pw. VII, 371) and probably *liṅgati* “*gatau*” (Dhātup. 5, 48) (cf. *laṅgati* and *laṅkhati* “*gatau*”, 5, 25), Beng. *leṅgcā*, *neṅgcā* “to limp” (Chatterji 889). As the ablaut suggests a Proto-Munda origin, we may compare the following Santali words: *lōkṛę* “crooked, bent, injured, hurt, deformed”, *lukṛę*, *luṅka*, *luṅkai*, *luṅkār*, *lukrēt* “maimed, injured, broken (hand or feet)”, *lōkṛęt* *lōkṛęt'*, *lukṛęt* *lukṛęt'* “hobbling, limping”, *lōkvet'* “a bend, bent, curved (branch)”, *luluṛkuc'* “bent and stiff”, *lokeā*, *lokhea* “crooked, bent, not straight”, *lākṛuc'* “to bend, receive a curved or angular shape, to fall from weak knees”, *lākuc'* “to bend, walk bending one leg, weak-kneed”, *lākuṛ* “weak, powerless, lame, shattered”, *lakac'* *lukuc'* “weak-legged, tottering, rickety”, *lakaṛ* *lukuṛ* “weak, frail, shaky, nervous, to shake, tremble”, *laṅgaṛ* *luṅguṛ* “weak, stiff (e.g. on account of rheumatism), feeble, strengthless”.

We shall not enter upon a discussion as to whether these words properly belong to two different roots (“crooked” and “weak”). It may only be pointed out that the sense “crooked” often implies “lameness” (see the discussion of *kupi-* s.v. *khora-*) and that the words quoted are obviously connected with others which have initial *ḍ*, *d*, cf. *ḍeket'* *deket'* “weak, feeble, shaking”, *ḍakac'* *ḍukuc'* “to become old and weak, shake (from weakness), totter”, *ḍhakuc'* *bākuc'* “crooked, lame, limpingly”, etc. We are thus led to assume one or two roots *ḍu-ka*, *laṅgaṛ* *luṅguṛ* and Skr. *laṅga-* thus representing the nasalized variant *ḍa-ṇa*. The form *laṅkhati* is particularly interesting but the general interpretation “*gatau*” does not allow us to base further speculations on it. See further Turner s.v. *lañaro*.

60. *lampaṭa-* “covetous, greedy for, esp. licentious”.

Cf. *strīṣu lampatāḥ*, *strīlampaṭāḥ*, *parastrīlampaṭāḥ*, but also *bhoga-lampaṭāḥ* (see the Pet. Dict.). Similarly Hi. *lampaṭ* “covetous, greedy, lustful, addicted to licentious pleasures, lascivious, lecherous, dissolute, false, lying”. From Proto-Munda, cf. Skr. lex. *limpaṭa-* “den Mädchen nachgehend”.

With prefix *la-* from root *ba-da*, cf. S. *lamot*, *lampot* “playful, lascivious, licentious, shameless, levity, frivolity”, and *bātu*, *bātuə*, *bātuə* “loose, lascivious, licentious, dissolute, wanton”, *bhaṇḍ*, *bhaṇḍu*, *bhaṇḍin*, *bhuṇḍin*<sup>158</sup>), *bhaṇḍ* *bhaṇḍin* *barbāṇḍ*, *barmaṇḍ*, *bhaṇḍ* *mara*, id., M. *lompoṭiā* “licentious”. *Bar-*, *bhaṇḍ*, *mara* and *-mand* are various derivatives from the same root. Such variants are often combined in Munda “echo-words”. The variant *lampāka-* (Hemac., Medinī) suggests that the Indian grammarians regarded *lampāta-* as a derivative from *\*lampa-*, since words in *-ta-* have sometimes a pejorative meaning (see Renou, J. As. 1937, 272, on *kulaṭā-*, *vācāṭa-*); the suffix *-āka-* is added to several late words of foreign origin, e.g. *khuddāka-* (fem. *khuddīkā-*) “small”. The same lexica quote *barbatī-*, f. “whore”, which suggests a Proto-Munda origin (cf. S. *barbāṇḍ*). It is probably derived from the same root.

### 61. *lālātī* “sports, dallies, plays, coruscates, fawns (dog)”;

caus. *lālayati* “causes to sport, caresses, fondles, cherishes, loves” (since the epics). Pali *lāl-* “to dally, sport, sing” points to *\*lad-*, cf. in the Pāṇinean Dhātupāṭha *laṭa-* “vīlāse”, *lāḍa-* (*lāḍayati*) “upasevāyām”; the latter form is also taught by Candragomin (Renou, Études de gramm. sanscrite 97), while *upalāḍayati* Divyāv. 114, 26; 503, 9 reflects Pali *upalāḍeti* “caresses, coaxes, fondles, wins over”. Lüders, Philologia Indica 555 f., is accordingly right in positing a root *laḍ-*. It may be added that *ladant-* is very common in Kṣemendra’s works, cf. Bhāratamāñjarī 3. 1799; 13, 1222; 19, 897; Bṛhatkathāmāñjarī 9 II 55. 316. 648. *Laḍita-* occurs, e.g., Bhāratam. 3, 773, but the common form is *lalita-* (1, 768; 3, 846, 1864, etc.). *Vilaḍita-* is quoted from S’rīk. 5, 9. Since the derivations which have been proposed are based on the assumption of a root *lal-*, they are no longer discussible [Fick: Germ. *lallen*, see Wackernagel, Altind. Gr. I, 219; Uhlenbeck: Russ. *lelēyat'* (cf. Berneker, Slav. etym. Wb. 700), rejected by Lüders, l.c.; Wackernagel, p. 222: *laḍ-* perhaps from *lal-*; only Benfey started from *laḍ-*, see Lüders]. In the following we shall distinguish between I. *lad-* “to fondle, love”, and II. *laḍ-* “to dally”.

It has long been observed that Skr. *laṭaha-* and *laṭabha-*<sup>159</sup>) “nice, pretty” are Sanskritizations of Pkt. *laṭaha-* “pleasing, agreeable”, but the origin of the last word was unknown (Wackernagel, I. p. LIII with n. 5). It clearly is a derivative from I. *laḍ-* with the characteristic Proto-Munda suffix *-ha* (cf. *kalaha-*, *paṭaha-*, *maṭaha-*, etc.); cf. the unsuffixed form in Pkt. *laṭṭha-* “attached to another woman, lovely, charming, speaking sweetly” (*anyāsaktaḥ*, *manoharāḥ*, *priyamvadāḥ*. Deśin. 7, 26). Pa.

<sup>158</sup>) The last word means ‘fat, lazy and licentious’ (contamination with *bu-dh* “fat” and the root discussed s.v. *baṇḍā-*, cf. *bod* *bod* “lazy, idle”).

<sup>159</sup>) *Laṭabha-* frequently occurs in the Vikramāñkād (see pw. and add 8, 86: 12. 66); *laṭaha-* is once attested in a commentary (pw) and occurs in the Yaśastil. (Schmidt, Nachtr.), *laṭaha-* in Kādamb. 241, 13 Pet., etc. (see Pet. D. and Bohtlingk).

*latthaka-* "beautiful, lovely". The surd in *lattha-* and the vowel variation in Pkt. *littia-* "pleasing, agreeable" (*cātuḥ*, Desīn. 7, 22) point to a Proto-Munda origin; cf. perhaps also Pkt. *lolantia-*, id., which may contain a prefix *lo-* and the nasalized root form *lant-*. The NIA. congeners suggest different originals, cf. Hi. *lāḍo* "beloved (woman or daughter), pet". *lāḍā* "beloved, pet, darling, tenderly nurtured", *lāḍ, lār* "affection, tenderness, coaxing, caressing, blandishment (and: sport, play)". *lāḍlā, lāṛlā* "darling, tenderly nurtured, petted, spoilt (child)", Si. *lāḍlo* "beloved", *lāḍa*, Panj. *lāḍā* "fiance", Panj. *lāḍ* "love" (which Bloch 398 wrongly connects with Skr. Pkt. *laḍdu-* "cake")<sup>160</sup>), and Hi. *latṭū, latuā* "enamoured, in love, dizzy", Nep. *lattu, lasta* "enraptured, enamoured, mad for", *lolo-poto* "flattery, compliment". *lallo-pato* id., Guj. *lāṭho* "paramour".

Beside these words there are some words with initial palatal, e.g. Skr. *catu-* "courtesy, flirtation (Hemac., Med., Trik.)<sup>161</sup>", *cāṭula-* "courteous" (S'āntiś., Gītagov.), *catura-* "charming, pleasing" (Raghuv.), *cāṭū-*, m.n. "courtesy, flattery, politeness" (R̥tus., Pañcat., etc.); with palatalized *t*: Skr. lex. *cañcalā-*, m. "lover" (Hemac., Med.), if this word is connected with Hi. *coclā* "endearing arts and expressions, playfulness, fondling, dalliance, blandishment, coquetry", Mar. *coclā* "caress, coquetry", etc. (Bloch 332). If these words are ultimately connected with *laḍ-, lat-*, we should have to posit a Proto-Munda root *duḍa*. Although the evidence now available does not admit a decision, this hypothesis would become more plausible if variants with initial *j-* could be shown to exist. Such a word is perhaps Skr. *jārā-*, m. "paramour, lover, friend" (since the RS.), which in the older literature is also used in a not unfavourable sense. Shina, Kshm., Western Pahari (Bhadrawahi dial.) *yār* and Si. *jār* point to an original *"yāra-* (see Turner s.v. *jār*). Derivation from *"daḍa* may be suggested as a possible explanation.

In any case we may compare S. *alaṛ* "fondling, petting, spoilt, petted, to fondle, dandle, etc.", *alaṛ dulāṛ*, id., *alaṛiā* "accustomed to be petted, etc. who wants to be fondled", *dulāṛ* "love, affection, to love, caress, fondle", *dulāṛ, dulāṛi(ə)* "beloved, dear, petted", *dulāṛo* "loving, beloved", M. *dulāṛ* "to love, darling, dear". The correctness of M. *ālā dulā* "dear, beloved" is doubtful, since the radical element is *-laṛ*<sup>162</sup>). Hi. *dulāṛ* "fondness, love, affection", Nep. *dulāṛ* "dalliance, love-making, love" are clearly Munda loanwords and need not, therefore, be derived from *~dulla-kāṛa-* (as Turner suggests). The Nep. word shows contamination of the two homonymous roots (cf. Nep. *lāṛ* "dalliance, amorous play" : *lāṛe* 'fondling, caressing, pet, darling').

<sup>160</sup>) As for *laḍdu-*, see s.v. *kamatha-*.

<sup>161</sup>) Cf. Mar. *cāḍ* "desire, affection". Si. *cāḍi* "desire", Panj. *cāṭ* "predilection" (see Bloch 328 f.).

<sup>162</sup>) Cf. Bhaduri, Addenda. Perhaps a loanword from Ho?

Skr. II *lad-*, *lal-* “to dally, sport” seems to be a different root, although secondary contamination is often found: Pali however distinguishes between *līlā*, *līlā* “play, sport, dalliance” (used together with *vilāsa-*) and *līlhā* “grace, ease, charm, adroitness” (always applied to the Buddha). The second word may also account for Skr. *ākṛṣṭalīla-*, Raghuv. 6, 1 (= *gṛhītasaubhāgya-*, Mallinātha)<sup>163</sup>). Coomaraswamy's identification of Pa. *līlā* and *līlhā* (JAOS. 61, 98 ff.) is not sufficiently founded. Note also Pa. *lālana-* “swaying, dalliance, sport”, which is different from Skr. *lālana-*, n. “caress”, and Hi. *laṭ* “playful, wanton, coquettish”, *laṭak* “coquetry”. Variants with assimilated cerebral show similar meanings, e.g. Skr. *lasati* “dallies, sports”, *lāsayati* “causes to dance”, *laṣva-*, *lisva-*, m. “dancer”; cf. *laṭva-*, m. “jātivīśeṣah” (= *neṭhuyā* “dancing boy”) and *laṭ-* “*bālye*” with unvoicing of *q*. To this root belong Hi. *allar*, *allarh* “childish”, Mar. *alhad*, etc., Nep. *allare* “childish, boyish, irresponsible, a youth”.

## 62. *lorāyati* “vilocane”.

Only recorded by the Gaṇaratnamahodadhi. Root *dar*, cf. S. *anḍar* *oṇḍor* “staring vacantly, to look about, stare with wide open eyes”, *anḍor* *oṇḍor*, *inḍor* *oṇḍor*, *oṇḍor* *oṇḍor*, id., *anḍir* *kunḍir* “staringly, to stare, gaze, gape, be confounded”, *kare ḍhare*, *kare ḍhēre* “staring, fixedly”, *ḍhēre* *ḍhēre*, *ḍhēre ḍhēc* “staringly, with eyes fixed”, *ḍhoro* *ḍhoro* “staringly, to stare”, *maṭar muṭur* “to gaze, look round”, *muṭur muṭur* “staringly, with eyes fixed”, So. *tur-túr* “to watch”.

On the other hand there are some words which point to a root *laṭ*, as M. *lodo* “to look on whistfully while others are eating, to look out for something hidden from view”, S. *loṛyo*, *loṛyot'*, *loṛyoyot'* “staring, gaping, gazing, stupid”, *londo londo* “staringly, glaringly, to stare with wide-open eyes”, *londo londo* “staring, etc.” *lonḍkot'* “staring, one who has big eyes”, etc. M. *loro* “to see without being seen, to lie in wait of, keep watch over one's coming”, Ho *loro* “to look out for” may be connected with them.

Still other words contain a radical element *ral*, as S. *rolo rolo* “steadfastly (look, peer)”, *morol morol* “staringly, intently, with eyes riveted on”, *merel* “to look at yearningly, long for” (?), *jaral jaral* “with staring, flashing eyes” (contamination with *jaral jaral* “glowing”), *jaral jurul* “staringly (look)”, *jorol jorol*, *jurul jurul* “fixedly, to eye, peep at, peer at”, M. *gurul* *gurul* “to look with a fixed stare”, So. *orōl* “to watch”.

The roots *dar*, *laṭ/lar*, and *ral* are apparently dialectal variants, which presuppose a root *da-da* “to stare”. Cf. Mon. *pelōn*, *telōn* “to stare”.

<sup>163</sup>) The IE. etymology proposed for Skr. *līla-* “play” (< \**līzdā*, cf. Lat. *lūdus*; see von Bradke, KZ. 28, 1887, 298, n. 1 and Wackernagel I, 219, 222, 275) is unsatisfactory. See also Coomaraswamy, p. 99 (root *lī-*).

63. *lola-* “greedy, eager, longing for”.

Since Var. BS. and Kālidāsa, cf. Megh. 61 *krīdalola-* (: *krīdāsaktaḥ, pramatta ity arthaḥ*, Mallin.), 100 (103) *lolāḥ kathayitum* (: *lālasāḥ*, Mallin.); cf. Amara *lolāḥ cala-satṛṣṇayoḥ*. Derivatives: *lolika-* “lustful, lascivious” (Kuṭṭanīm.), *lolatā-* “voluptuousness” (Suśr.), “desire, longing” (Sāh. D.), *lolibhāva-* “desire” (comm. Yaśastil.), *laulya-* “greediness, eagerness”. *Lola-* is usually connected with *lul-* and regarded as an onomatopoeia (see Uhlenbeck, Walde-Pokorny, Vgl. Wb. II, 376).

A verse of Yādava’s (quoted by Mallinātha ad Megh. 100) mentions the following synonyms:

*lolupo lolubho lolo*  
*lālāso lampāto 'pi ca.*

According to Wackernagel’s plausible explanation, however, *lolupa-* “ardently longing for, desirous of” (Mhbh., Rām., Suśr.) is derived from a nom. sing. *\*lolup* (stem *lolubh-*), which excludes a connexion with *lola-* (see Sitzungsber. Berl. Akad. Wiss. 1918, 381, n. 1). The latter word reminds us, however, of the Skr. root *lal-* “*īpsāyām*”, cf. Pa. *lal-* “*icchā*”. The distinction which the later Dhātupāṭha makes between *lađ-* “*vilāse, upasevāyām*” and *lal-* “*īpsāyām*” is rejected by Kṣīrasvāmin and Puruṣakāra on account of the identity of *đ* and *l* (*dalayor ekatvāt*), see Lüders, Philologia Indica 555. As a matter of fact, there are several indications pointing to a root *lađ-*, e.g., Pkt. *leđukha-* “covetous, greedy”, Pa. *loļa-* (in *dhanaloļa-*), and probably even Skr. *lašati* “desires, longs for, strives after” which is generally explained as a reduplicated present *\*la-łs-ati* and connected with Greek *λιλαίουαι*, Latin *lascīuos*, etc. This connexion, however, though sanctioned by a long tradition (see A. F. Pott, Etymologische Forschungen I, 1833, 271), is open to serious doubts. The root *las-* in the Greek and Latin word (cf. also Goth. *lustus*, Eng. *lust*) is likely to represent IE. *\*l̥hs-* on account of Old Ch. Slav. *laskati*, Ruthen. *łasyj* (IE. *\*leħs-*). The loss of the consonantal *ḥ* after reduplication might, it is true, be paralleled with *dadmāḥ*, etc., but any direct evidence for the existence of a Sanskrit root *las-* is wanting<sup>164)</sup>. On the other hand, the assumption of a Proto-Munda root *lađ-* may also account for Ass. *lutarā* “sensual” (wrongly Turner s.v. *luto*), Nep. *lucco* “profligate, rogue, black-guard”, Or. *locčā* “profligate, lewd”, Hi. *luccā* “a dissolute fellow” and Skr. lex. *luśabha-*, m. “elephant in rut” (Ujjvalad.), which cannot be separated from Dhtp. *loṭati, lođati, rodati* “unmade”. The derivation from *ṛśabha-* (Wackernagel, I, 22; cf. Tedesco, JAOS. 65, 96), which presupposes a very doubtful sound development, is also unacceptable on account of the semantic difference. *Lus-* is a variant of *laś-* (*lašati*).

There are some NIA. words which suggest that the initial *l*, too, is

<sup>164)</sup> As for *lašati*, cf. Wackernagel I, 238; for *dadmāḥ* see however “India antiqua” 206.

a variant of *d/d*, e.g. Hi. *cul* "longing, craving, eagerness, lustfulness", *cullī* "lewd, libidinous, man", *culhārā* "wanton, lustful, lascivious", *codū*, id., *coj* "eagerness, fondness", *coṭ* "desire, wish, aim". Similar variants with *c* were found to exist beside *lalati* (q.v.). They necessarily introduce an element of uncertainty into these studies. the results of which would doubtless be more convincing if we should let these forms out of consideration. We cannot, however, ignore this more problematic side of the question, the less so as the same problem recurs in Munda. Cf. S. *lalao*, *lolao* "to starve, long for, hunger for", *lala lāli* "id., hungering for, hankering for", *lalkao*, *lalka lālki*, id., *lalca* (M. *lalcā*) "covetous, envious", *laloc* "desire, greed, lust, to cover, lust after" (= Hi. *lālac*, Beng. *lalac*), *laloci*, *lalociā*, *lalosiā* "covetous, greedy", *lilkāu* = *lalkao*; *lilkā* *lilkī* "to cause to long for, to coax, to long for", *luluāu* (*lulwāu*, *lulhāu*) "to wheedle, coax, beguile"; *loṭo* *loṭo* "greedily, hastily, to be eager to eat", *locor* "craving, appetite", *lar larao* "to be eager", *laṭ khaṛao* "to be fidgety, eager". Variants pointing to an ultimate root *da-da* are, e.g., *thur* *thurāu* "to be eager, desirous, solicitous", *thar* *tharao* "to be intent on, anxious about", *thare mare* "eagerly, impatiently", *tilki bilki*, *chilki bilki* "eagerly, restlessly" (cf. *lilkā* *lilkī*; contamination with *da-da* "impatiently, restless, unsteady", cf. *lilo* *loko*, *loṭo* *thoṭo*, *loto* *thoṭo*, *culur* *bulur*, *culbuliā*, etc.), *cuṭ cuṭ* "craving, longing for, to be eager, greedy, restless, impatient". Since there can be little doubt as to the Proto-Munda origin of these words (note the ablaut *a : o*), the Hindi equivalents *lalak* "eager desire", *lalaknā*, *lalacnā*, *lalsānā*, *laliyānā*, *lilānā*, *lilyānā* "to long for, covet", *lallo* "desire" (cf. Pkt *lallam* "eagerly") must be borrowings.

The question thus arises whether the common view that Skr. *lālasa-* "ardently desirous of" (since Mhbh., Rām.) is an intensive formation of *las-* is correct. The assumption of this root is based on this word and *laṣati* only. In Santali and Hindi *lālas-* is a mere variant of *lālac-*, which must be the older form as only *c > s* is possible. Accordingly, Skr. *lālasa-* must either contain a suffixal element *-as-* (cf. S. *khakosiā* "frail, weak" : Hi. *khākh* "weak"; *lērosiā* "frail, weak" : *lēre* *pete*, *lēre* *therē* "dead tired, feeble") or it is a reduplicated formation (for *\*lā-laḍa-*). The parallelism of Hi. *lalak* argues in favour of the first supposition.

#### 64. *vātuli-* "a certain kind of vampire".

Platts, in his Hindūstānī Dictionary, derives the Hindi word *bādur* "flying fox, bat" from Skr. *vātuli-* "a certain kind of vampire" which is only attested in the lexical work Hārāvalī. Beng. *bāduḍ* however shows the Hindi *r* to stand for *ḍ*, which suggests the possibility of a Munda origin. As a matter of fact, we find in several Munda dialects a word for "bat" which contains the radical element *dāḍ* (*tūḍ*); cf.:

Santali *bardūṛūc'* "bat".

Mundari *bārdūtiad*, *bārdulud* (Bhaduri, A Mundari-English Dictionary).

*bārdulid'* (Rakhal Das Haldar, JASBeng. 40, 1871, p. 65).  
[*bhadli*, *bhādur*, from Hindi].

Ho *bārdui*, in *chūtū bardwi* (Ball, JASBeng. 40, p. 107), which stands for *\*bārdūti(c')* with the regular loss of *τ* in Ho.

*bāduri* (L. Burrows, Ho Grammar 151, cf. JBORS. 5, 255)  
"flying fox", which seems to be due to metathesis (for *\*bārdui*).

Kurku *gadur* "vampire bat, a flying fox".

Sora *kēntūr-* "bat" (cf. K. *tiru* "bat"?).

As for the last word, it has been pointed out above (s.v. *undura-*) that So. *kēntūr-* may as well be connected with So. *guntūr-* "rat". Both groups of words (those for "bath" and for "mouse, rat") may even be ultimately allied but there is no evidence thus far that the words for "mouse" originally had a *ɖ* for *r*. Moreover the proper sense of *dūɖ* in the words quoted above seems to be "to flutter" on account of M. *burdulud* "flying ant" (cf. Dutch *vleidermuis* : *fladderen*, Russian *letúčaya mys'*). The connexion with S. *dūrūc'* "to tilt a vessel, to spill", suggested by Boddin, is not acceptable since *dūrūc'* is used only about a pot, etc., containing some liquid.

S. K. Chatterji, in Pre-Aryan and Pre-Dravidian in India, p. XXI has proposed an explanation of Beng. *bāduɖ* by connecting it with Semang *kawet*, etc., which induced Ramaswami Aiyar, JBORS. 16, 324—326, to consider the question of the origin of the various Dravidian and Munda words for "bat". It will be clear, I think, that H. *bādur* and Beng. *bāduɖ* are derived from a Munda form *\*bā(r)duɖ*, while the modern Kherwari dialects have lengthened forms with the suffixes *-uc'*, *-ic'* (?), *-ut'*, *-it'*, *-iat'*. As Skr. *vātuli-* is likely to be etymologically connected with H. *bādur*, it must represent a Sanskritization of Pkt. *\*bāduli*, which again stands for *\*bā(r)dulic'* (or *\*bā(r)dulit'*, see p. 120, n. 165).

Böhtlingk and Roth, s.v. *vātuli-*, rightly point to *tarutūlikā* (v.l. *tarudūlikā*) which is recorded by the Hārāvalī as a word for "vampire". It may reflect a Proto-Munda word *\*tēr-tūḍic'*, *\*tēr-dūḍic'*, the prefix having been changed through popular etymology. Cf. Bashkarik *śuṭūṭar* "small bat" with a prefix *śu-* (as in *śorūṇḍ*, p. 80, Skr. *sutintidī-*, p. 135) and perhaps Skr. lex. *titīla-*, m. "bat".

As for *jatū-* "bat", see *undura-*.

## 65. śa k ú n t i -, m. "bird".

Twice in the RS., then imitated in the Kāvya poetry (Bālar., Uttarakām., S'is.). Hence the diminutive *śakuntikā-* (RS.<sup>1</sup>, Vāj. S., Mhbh.)? But the masculine *śakuntakā-* (RS. Khila, Vāj. S., Mhbh.) is hardly due to false analogy as we find also *śakūnta-* (Ath. S., Mhbh., *śakuntalā-*, Bhāg. P.) and *śakunā-* (RS.<sup>12</sup>, Ath. S., YV., Brāhm., Epics, Yājñav., Suśr., Varāh.

Bṛh. S., Rājat.). Only the last word and *śakúni-* (RS.<sup>3</sup>, Ath. S., Kāṭh. S., Brāhm., Upan., Epics, Class. lit.) have been in common use throughout all the periods of Sanskrit literature.

The etymology of *śakúnti-* etc. has often been discussed but no satisfactory explanation has yet been given. Fick, Vergl. Wörterb. der indo-germ. Sprachen, I<sup>4</sup> (1890) 45, 425 compares Greek *κύνος*, Latin (*ci*)*cōnia* "swan" and Church Slav. *sokolz* "falcon", the primary meaning being "hanging, hovering" (：*śāṅkate!*). But *κύνος* is hardly an Indo-European word. The connexion with Skr. *sōcati* (*κύνος* being the 'white' animal), though accepted by several authorities (Boisacq, Walde-Pokorny) is characteristic of an obsolete method of etymologizing. As for *cīcōnia*, it may belong to *cano*. Thus there remains the connexion of *śakúni-* with *sokolz* which is already found in Miklosich's Lexicon Palaeoslovenico-Graeco-Latinum (1865). Miklosich rejected it later on in his Etym. Wörterb. der slavischen Sprachen (1886) but in Uhlenbeck's etymological Sanskrit dictionary it returns, although with some doubts on the author's part. In his turn Uhlenbeck abandoned the etymology in Paul and Braune's 'Beiträge', vol. 35, p. 171, where *sokolz* and Lith. *sākalas* are derived from a hypothetical root *\*seq<sup>u</sup>* "to shine" (for similar conjectures of other scholars see Walde-Pokorny, Vergl. Wb. I, 456). After having twice been abandoned by its advocates the same theory reappears in Walde-Pokorny. We now await Pokorny's conversion.

The main difficulty of *śakúni-*, *śakúnti-* is of course the peculiar word-formation. I do not know of any attempt to explain it, nor have I seen it acknowledged that a difficulty exists. Osthoff, Etym. Parerga 246, discusses IE. animal names in *-no-*, among which *śakúna-* occurs, but he wisely omits to mention the existence of *śakúnta-* in this connexion. Specht, Der Ursprung der idg. Deklin. 222, it is true, quotes many IE. names of birds with suffixal *t*, but is *śakúnti-* an IE. word?

A Proto-Munda root *\*tit'* underlies the following words for "bird":

- 1) with prefix *ti-*: Kw. *tīti*, K. *tītīt'* (*tītīt'*); cf. So. *titid-* in the language of children.
- 2) with prefix *kon-*: Kh. *konthed*, *konted* (*konter*), J. *konter*, So. *ontid'*.

The last words point to a Proto-Munda word *\*ku-ntit'*, a variant of which was *\*ku-nit'* (see Introduction). We may reasonably suppose, therefore, that *śakúnti-* and *śakúni-* reflect these Proto-Munda words augmented by a new prefix *śa-*. The checked *t'*<sup>165)</sup> has disappeared so that the words have become inflected according to the *i*-declension of Sanskrit. *Śakúnta-* and *śakuná-* must then be innovations of Sanskrit, the source of which is not quite clear.

<sup>165)</sup> The checked *k'* is represented by *k* in Skr. lex. *bhūka-*, m.n. "hole": S. *bhuk'* and in *Mandākinī-*, if my suggestion that it is derived from *dak'* "water" is correct (Acta Orient. 17, 17 ff). In NIA. the checked consonants in loanwords as a rule become surds. It should however be noted that the case of *t'* after a front vowel is different from *k'* after back vowels. Cf. also *vātuli-* < *\*bārdulic'/t'* (p. 119).

*S'akuna-* was also the name of a people or tribe. In Mhbh. 7, 20, 11 B. they are mentioned together with the *Gāndhārāḥ*. Probably *S'akuni-*, the well-known uncle of the Kaurava princes and king of Gandhāra, also bears a tribal name. In any case the name betrays the existence of a Proto-Munda population in the extreme North-Western part of India whose name was probably derived (like most names of Proto-Munda tribes) from the tribal totem, whatever kind of bird may have been designated by that name<sup>166)</sup>. If so, the name of the people of the Kuntis may possibly be identified with Kh. *konted*.

#### 66. *S'ārkarā-*, f. "gravel, grit".

Since Ath. S., Taitt. S., Taitt. Br., S'at. Br., in common use throughout the Sanskrit literature; also "coarse brown sugar" (Hariv., Suśr., Varāḥ. Br. S., etc.); *śārkara-* "consisting of gravel or grit", m. "pebble" (S'at. Br., Kāty. S'S., Kauś.). A Sanskritization of the corresponding Pkt form of this word is met with in *śakvarāḥ* = *prastaraśakalāni*, comm. on Kām. Nītīs. 4, 53, which is rather a misprint for *\*śakkarāḥ* than for *śarkarāḥ* (as the Pet. Dict. assumes). It has been connected with Greek *χροκάνη* "pebble on the sea-shore, shore, strand" (Fick, Vergl. Wörterb. I<sup>1</sup> 46, 425, Walde-Pokorny I, 463; rightly questioned by F. Müller, Grieksch Woordenboek s.v., and Frisk, Zur indoir. und griech. Nominalbildung 36): unacceptable because *χροκάνη* (since Euripides) is a Greek derivative from *χρόνη*. On the other hand, the assumption of a suffix *-kara-* for *tāskara-*, *pūṣkara-*, *puskala-*, etc. (Pisani, Riv. degli Studi Orient. 18 [1939], 102) is based on an incorrect analysis of words which are certainly not of IE. origin.

*S'arkarā-* does not survive, it seems, in modern Aryan. Instead of it we find descendants from Skr. *karkara-*, m.n. "stone, limestone, especially the nodule found in Bengal under the name of kankar" (see Schmidt, Nachtr.). Cf. Pkt. *kakkara-*, m.; Hi. *kañkar*, *kākar* "a nodule of limestone, limestone (of a coarse kind found in many parts of India, and used in making lime, roads, etc.); stone, gravel, pebble", *kākrā* "a nodule or piece of kakar, a pebble, a stone", *kākri* "id., a small round stone or pebble; gravel; a small lump (of sugar, or salt, etc.)." See Turner s.v. and cf. Tam. *kañkar*, Tel. *kankara*, Kann. *kañkare* "gravel".

*S'arkarā-* and *karkara-* show a similar variation of prefixes as, e.g. *śarkoṭa-*, and *karkoṭa-*. The radical element which they have in common is accordingly *-kar-*, cf. Skr. *karaka-* "hail stone" (Kālid., lex.), *kara-*, id. (lex.), and in Munda: S. *mutkuri* "small stones like gravel", *motkori* "small

<sup>166)</sup> As several scholars seem to attach some value to Sāyana's rendering of the word as *kapiñjala-* "a kind of partridge" (Grassmann, Wb., Osthoff, l.c., Walde-Pokorny), it may be noted that Sāyana renders everywhere *pakṣin-* except for 2, 42, 1. 3 and 2, 43, 1. 2. 3 (where *kapiñjala-* is due to Brh. Dev. 4, 93, see Geldner) and 10. 16. 6 (*kākākhyah!*).

gravelly stones, gravel (but not of quartz or white stone like *kakor*)”, M. *moṭkuri* “gravel”, *gurguṭ* “gravel”, K. *gargadda* “pebbles”, Kh. *gargaṭ* “gravel”. (S. *kakor*, *kaṇkṛ*, K. *kāker*, id. are Aryan loans). If these words are rightly combined, the root is *gaḍ-* or *ga-ḍa*.

The use of *śarkarā-* in the sense of “sugar” dates back to about the beginning of our era and is accordingly much younger than its application to “gravel”. Nevertheless, in spite of such parallels as S. *bāli* *guṭ* “crystalized raw sugar” (: *bāli* “iron stone sand, iron ore”), Malay *gula pasir* “powdered sugar” (: *pasir* “sand”), it is doubtful that the meaning “sugar” is due to a semantic development of Sanskrit. Przyluski, Mém. Soc. Ling. 22, 208 ff. (not repeated in ‘Pre-Aryan and Pre-Dravidian in India’) was the first to point to some interesting similarities of Skr. *śarkarā-*, Pa. *sakkharā-*, Pkt. *sakkara-* “sugar” in Mon *kaw*, Khmer *skar*. Stieng *sökor*, Črau *śkor*, *čkor*. Since Meillet considered *śarkarā-* “gravel” a genuine IE. word, Przyluski suggested that \**sakkarā* “sugar” had been borrowed from some Austro-Asiatic dialect and, after having been identified with Pkt. *sakkara-* “gravel”, had been Sanskritized to *śarkarā-*. I cannot propose a more plausible solution. It may only be observed that *śarkarā-* should rather be connected with Mon *sakrē*, *thekrē* “sugar” than with *kaw*, although *-krē* against *-kor* in the other languages is remarkable. These words point to the possibility that Proto-Munda also had a word \**sérkar(a)* “sugar”, but the materials now available do not allow us to decide whether this word, if it has existed at all, was identical with the word for “gravel”.

#### 67. *śṛṅkhaṭā-* “chain, fetter”.

A word of the classical language (sometimes *śṛṅkhala-*). According to lexicographical works it also denotes a man’s girdle (cf. Lat. *torques*). Some scholars therefore suppose some connexion with *mēkhalā-* “girdle” and try to explain them as being words of IE. descent, see Walde-Pokorny I, 409, II, 241 (hence Renou, Grammaire sanscrite 259: suffix *-khalā-*). On the other hand, the obscure word *śṛṅkā-* (Kath. Up. 1, 16; 2, 3) has been connected with it. It is sometimes translated “necklace” or “garland” (cf. S’āṅk.: *śabdavatī ratnamayī mālā*) cf. Deussen, Sechzig Upan. 269, Otto, Die Katha Upan. 29, Hume, The thirteen principal Upanishads 344, 346 n. 1, Rawson, The Katha-Upanishad 70. But many other renderings have been suggested, as “luxus, voluptas” (Kern, on account of *śṛṅgāra-*), “way” (S’āṅk., Pet. D., which Zupitza, KZ. 36, 1900, 58, account with *śraṅk-* “gatau”, Lith. *sliṅkti* “to sneak”, etc.), “bag, pouch” (Roth, accepted by Böhtlingk-Garbe, Chrestom. 3 399), “slough, pool” (Whitney, Transactions of the Am. Phil. Assoc. 21, 1890, 95), “un involuto mantra” (Maryla Falk, Il mito psicologico 422). The interpretation of the two passages (one of which is probably an interpolation) is too

uncertain to allow any conclusion. The Middle Indian correspondences of *śrīkhalā-* are: Pa. *saṅkhalā-*, Pkt. *saṅkhalā-*, *siṅkhalā*, *saṅkalā-* (*saṅkaliyā-*), see Pischel, Gramm. d. Pkt. Spr. § 213. For the modern Aryan forms see Turner, s.v. *sāñlo*.

As a loanword it also occurs in Dravidian and Munda languages. Tamil *caṅkili*, Malayalam *caṅkala*, have probably been borrowed from Prakrit. As for S. *sikṛi*, M. *sikṛi* (Bhaduri), *sikṛi* (Rakhal Das Haldar, JASB. 40, 49), *sīkṛī* (Mark. 5, 3), Ho *siṅki*, *sikri* their Aryan origin is less certain, the less so since Sora has *sikkēdi-*. By the side of Hi. *sikṛī* "a small chain", it is true, the local dialects of Bihar have such forms as *sikkaṭ*, *sīkaṭ*, *sikṛā*, and *sikṛī*, see Grierson, Bihar Peasant Life § 107. On the other hand, such local words are often borrowings from modern Munda (cf. *hurkā* and prob. *aṭkhaṭ*, discussed s.v. *argaḍa-*). So. *sikkēdi-* is also dubious (Munda \**si-kādi* or rather from Oriya *sikuli* on account of the final *i*?). K. *sākaṭī*, *sakaṭī*, *sakaḍī* (beside *saṅko*, *sīko*) have the normal *ṛ* for Mar. *!* (cf. Mar. *sākḷī*).

Whatever may be the exact relation between S. *sikṛi* and Bihari *sikṛī*, they point in any case to a cerebral. A confirmation is to be found in two Sanskrit words for "girdle" quoted in the Medinīkośa, viz. *śarkarī* and *śakvarī* (the latter no doubt miswritten for \**śakkarī*), which reflect a Proto-Munda form \**sar-kāṭ-(i)*. Since Skr. *śrīkhalā* has an ancient *l* (cf. Pali *saṅkhalā*), it must have been adopted from a Proto-Munda dialect where *ɖ* had become *l* and reflect an original \**sēr-ñkala*.

As for *mekhalā-*, the analysis *me + khalā* is perhaps supported by Tamil *kalai* "woman's girdle consisting of seven strands of jewels". The Tamil Lexicon, it is true, derives it from Skr. *mekhalā* but possibly it represents the root word \**kalā* or \**galā*. However that may be, the prefix *me-* is a variant of the common prefix *ma-*, *mar-* (cf. s.v. *bákura-*)<sup>167</sup>). It is tempting, then, to compare the Pkt. *makkadābandha-*, n. "a chain ornament worn across over the left and under the right shoulder" (*śrīkhalārūpam grīvābharaṇam savyāpasavyam yajñopavītākāram*, Deśīn. 6, 127). While *mēkhalā-* (since Ath. S., Taitt. S.) must have been adopted, like *śrīkhalā-*, from a Proto-Munda dialect where *ɖ* had become *l*, *makkadā-* still preserves the original cerebral. That it is composed of a prefixal syllable *mar-* and a root *kaṭ-* may be inferred from *khādi-*, m. (RS), lex. *khad(at)ū-* m. "ornament worn round the arms and legs", *khaḍukā-*, *khaḍḍukā-* "pādapāśī". Cf. furthermore Skr. *kaṭaka-* (Pkt. *kaṭaya-*) "cord, string, bracelet", *kaṅkaṇa-*, n. "ringshaped ornament, bracelet", Beng. *khāṭu* "bracelet", etc. The connexion of *śrīkhalā-* with Old Icel. *hlekkir* "chain", Old Engl. *hlence* "armour" and Lat. *clingere* "cingere"<sup>168</sup> is accordingly to be rejected.

<sup>167</sup>) Thus *mecaka-* "dark blue, black" (since Mhbh.) may be connected with Mon *mecōk*, *lećōk*, *lemcōk* "black". Otherwise *Candravṛtti* (from *mac-*, see Renou, Études de gramm. scr. 125) and Uhlenbeck, Paul and Braune's 'Beitrag' 26. 303 (Lat. *micāre*, Dutch *meeuw*).

<sup>168</sup>) Johansson, Paul and Braune's 'Beitrag' 14, 298 f., Zupitza KZ. 36. 58, etc.

Class. Skr. *nigada-*, n., "chain for the feet, fetter" (also *nigala-*, e.g., Daśakum. 122, 19; 125, 2 Agashe, and pp. 161, 162 Godbole in contradistinction to Agashe) has a meaning similar to *śrṅkhalā*. Pischel, Sitz. Berl. Akad. 1903, 728 (in a discussion of *vagadabhi*) points to the fact that in Mahāvastu 2, 100, 3 and Lalitavist. 318, 2 *nirgada-* is used for *nirgada-* "ohne Hindernis, tadellos"; since *gada-*, *gaṇḍaka-* is said to mean "obstacle" (*antarāyah*), Pischel connects *nigada-* (Pali *nigaṇṭa-*, Pkt. *nīṭa-*)<sup>169</sup> with these words (cf. *gad-* "āvaraṇe" Dhātup.); see also Johansson, Etymologie und Wortgeschichte 9 (with bibl.). Therefore Charpentier's view (from \*ni-*gṛto-* = *nīnaddha-*, ZDMG. 73, 150) is improbable. Since several Proto-Munda words are prefixed with *ni-*, *nigada-* may be a Proto-Munda word<sup>170</sup>). The proper meaning of *gad-* must then have been "to bind" (cf. *bandha-* "chain, tether, bondage"). See also s.v. *argada-*.

The derivation of *aṅgada-*, n., "bracelet worn on the upper arm" (since the Rām.) is doubtful. Seeing that most of the names for bracelets and similar ornaments are foreign words (*kaṭaka-*, *keyūra-*, *nūpura-*, etc.) it is unlikely to be composed of *aṅga-* and *dā-* ("to bind"?). Tamil *aṅkataṁ* also signifies "serpent" and "falsehood, abuse"; if these three meanings belong to one and the same word, its original sense must have been "twisting, bending" (cf. *kutīla-*, *kutīlagāmin-*). Otherwise it might perhaps represent Proto-Munda \*a-*ṅgada* (from \*a-*ṅgada*).

In this case, as in many others, the great number of possible phonetic changes in Proto-Munda enables us to combine words of a rather different aspect but diminishes at the same time the stringency of the demonstration. But the assumption of a root *gad-* "to bind" is supported by Skr. lex. *gala-*, Hi. *gal(a)* "noose, snare" and Sant. *gəli*, id. (cf. perhaps *gəṛi suri* "to bundle up, huddle up"). Scheftelowitz's connexion (ZII 2, 269) of *gala-* with *gūlma-*, m., "shrub, bush", Old Ch. Slav. *gol's* "branch", Alban. *g'al'm* "rope" does not recommend itself. On the other hand, S. *həṛi* "to fetter, chain" may belong to the same root. In view of *həṛi* the question arises whether Skr. *hāra-*, m., "a necklace, string or garland of pearls" (Hi. *hār*, *hārā* "garland", Beng. *hār* "necklace", Nep. *hārī* "garland, necklace of coins set in rows", etc.) is really identical with *hārā-* "charming" as is generally supposed. However that may be, the meanings of *śrṅkhalā*, *mekhalā*, *kaṭaka-* and *nigada-* are so closely related (cf. Tam. *caṅkili*

<sup>169</sup> For the Pkt. forms, see Pischel § 240; for the NIA. equivalents see Turner s.v. *nel*, Bloch 150.

<sup>170</sup> Cf. *nibida-* (p. 148), *na-* in Pa. *naṅgala-*, S. *nahel* (see s.v. *hala-*) and in Pkt. *nadulī-*, *ṇaddulī-* "kacchaphāḥ" (Deśin. 4, 20) : Skr. lex. *dudī*, *dulī-*, *ḍulī-*, f. (see Wackernagel I, 222), Nep. *ṭhotari* "tortoise". The following Skr. words are prob. Proto-Munda loanwords : *nicumpuna-* (RS, see Oldenberg, Rel. des Veda 399 n. 3 and Noten ad 8, 93, 22), *nipuna-* (cf. Pkt. *chappanna-* "clever", S. *sarphariq*, id.?), *nikurumba-* "multitude". Note also *nikharva-* "dwarfish" (Hemac., Kṣīrasvāmin ad Amara 2, 6, 46) = *kharva-*, id. (see s.v. *khadga-*).

"chain, link, chain-ornament of gold, inset with diamonds, hand-cuffs, fetters") that it is not unreasonable to assume their relationship. See further s.v. *argada*-<sup>171</sup>).

68. *śṛṅgāra-*, m. "fine dress, etc."

This word conveys rather different meanings, viz. 1) adj. "fine, beautiful" (*o-veṣa-* Mhbh., *o-vaktra-* Rām.); m. "ornament, fine dress" (Pañcat., Kathās., etc.). 2) "love, sexual passion" (Rām., Kālid., etc.). In NIA. languages only the first word seems to survive, see Turner s.v. *śiñār* "decoration". It is generally derived from *śṛṅga-*, n. "horn" (Pet. Dict., Uhlenbeck, Frisk, Zur indoir. und griech. Nominalbildung 41), which however finds no support in its meaning. Like *śṛṅkhalā-*, *śṛṅgāra-* is a Proto-Munda loanword but, while in the first word *śṛ-* is a prefix, it here forms part of the root. The meanings "ornament" and "passion" belong to two different words, which will be discussed separately.

As for 1. *śṛṅgāra-* "fine, fine dress", we may compare the following Santali derivatives from a root *da-ka* or *da-ga*, which, however, are partly contaminated with words meaning "shining, brilliant", and partly with a word-group with the sense "to grow luxuriantly, strapping, well-fed": *cakmak* "splendid, fine, beautiful, to show oneself off", *cakmakao* "to be ready adorned, make fine-looking", *cakel makel* "to show oneself off, strapping", *cahak mahak*, *cōhōk mōhōk* "smart, decking oneself (in one's finery), to show oneself off, deck oneself", *cahak cōhōk* "who decks oneself, shows oneself off, smart", *cōhōk* "fresh, bright, graceful, beautiful", *cōkōn* "to dress oneself finely", *cikan cōkōn*, *cikōn cōkōn* "finely dressed, decked, smart, well-fed", *cēlōt' cēkōt' cēlōt'* "finely, decked and tidied" [*cigoe cōgōe* "elegantly, lightly (dance)?"], *chak mak*, *chōk mōk*, *chak makao* "fine, shining, to make fine, deck oneself out", *chak mākiā* "finely attired or dressed, decorated, adorned, elegant, glittering; to tidy oneself up", *chakel makel*, *chaker maker* "well-made, handsome, graceful, elegant", *chik chak* (*chik chik*, etc.) "polished, shining, to tidy oneself up (put on one's finery, to wash and oil oneself)", *jiki miki*, *jhiki miki* "fine, shining, resplendent<sup>172</sup>"; to adorn oneself", *jhiṅgur* "ear-ornament" (Campbell), *sēkē sēkē*, *sēkē dōkē*, *sēkē mēkē* "covered with ornaments, to adorn", *digi migi* "beaming, shining, with splendour and pomp, to show oneself jubilant", *tek tekē* "the whole (arm, neck) full of ornaments". Cf. Nep. *jhakkalo* "showy, fashionable", *jhakmale* "showy, foppish", *jhak-jhak*, *jhakā-jhak*

<sup>171</sup>) Toda *tagārs* "chain" (Pope) < \*tagāl and Hi. *tagrī* "a gold and silver chain, worn round the waist, a girdle, zone" have curious parallels in the Philippines: Tagalog, Bisaya *talikala*, Tag. *tanikāla* "chain" (which according to Kern are loanwords from Sanskrit, see Adriani, Sangiresche Spraakkunst 154). I must leave it to competent judges to decide if these words are connected at all.

<sup>172</sup>) Cf. Nep. *jhaka maka* "shining, bright", *jag mag* "to glare, shine" (Hi. *jagmag* "dazzling light, glitter", etc.).

"splendour, grandeur", perh. also Skr. lex. *caṅga-* "nice", cf. So. *laṅgā* "beautiful".

In *digi migi* and *ṭek ṭekē* the original cerebral has been preserved, cf. also (*seke*) *doke*. Although Skr. *śṛṅgāra-* may represent a Proto-Munda word \**sē-r-ñ(g)ar* or \**sē-r-ñ(g)or*<sup>173</sup> (with an *r* infix between the two parts of the root), it is, in view of its comparatively late appearance in Sanskrit literature, not excluded that *śṛṅgāra-* is a Sanskritization of Pa. Pkt. *siṅgāra-* (on the analogy of the correspondence Pa. Pkt. *siṅga-* : Skr. *śṛṅga-* "horn", Pkt. *siṅkhalā-* : Skr. *śṛṅkhalā-* "chain"). In that case Proto-Munda \**siṅgar* or \**siṅgor* would be a dialectal variant of S. *liṅgor* *loṅgor* "finely dressed, to make a show of oneself, frivolously".

2. *śṛṅgāra-* "love" is likewise derived from a root *da-ku* or *du-gu*, cf. S. *liṅgor* *loṅgor* "frivolously" (contaminated, like some of the following words, with a derivative from the first root, see above), *loṅgor* *loṅgor* "merry, jovial, jolly, foppish, dandified, licentious, frivolous", *loṅgra* "sensual, licentious, lustful, shameless, unchaste" (cf. Hi. *laṅgar* "a dissolute fellow, libertine, rake", *luṅgārā*, *luṅgārā* "dissolute, profligate, lewd, lecherous"), *lañ cāṅgiā* "gay, jolly, a dandy, fop", (cf. M. *lāñ cāṅgiā* "foppish, dissolute"), *loḥok* "jolly, sportive, showing oneself off", cok *caṇḍal* "libidinous, lustful". The same remark, as made above on account of 1. *śṛṅgāra-*, applies to this word. While no theory can be based on *śṛṅgam* *hi manmathodbhedaḥ* Sāh. Darp. (see Pet. Dict.), the variant with *i* actually occurs in *śiṅga-*, m. "libertine, rake" (Yaśastil.), which is hardly a misprint for *śiḍga-* (Hemac., Med.), cf. *śaṅga-*, m. (S'is.), *nāraṅga-*, m. (Hemac., Med.; prefix *nā-*, cf. p. 124, n. 170), *laṅga-*, m. (= *śiḍga-*, Hemac., Med.), *tāṅkara-* (Trik.) "libertine, rake", *laṅkā-* "slut" (Hemac., Med., Viśvā), Tam. *caṅkālar* "lustful persons, as prostitutes". *Śiḍga-* accordingly contains an infix *-d-*, inserted between the two parts of the root *du-ga*. I do not hazard to pronounce an opinion on Hi. *dhaggaṭ*, *dhagāṭ*, *dhagṛā* "paramour, lover".

#### 69. *h a m b ā-*, *h a m b h ā-*, *h u m b h ā-* "bellowing of a cow".

By the side of *hambhā* (since Mhbh. Rām.) a variant *hambā* occurs in Hariv. and Rājat. (see Pet. Dict.). The denominative verb *hambhāyate* is once attested in *hambhāyamānā* Mhbh. 1, 6670 Calc. = 1, 165, 22 Poona, where the Poona text records some interesting variant readings as *humbh-*, *humph-*, and *hamv-*. Similar variants are given for *hambhāvaghānasvanā* 1, 165, 32 Poona, viz. *hambā-*, *humbhā-*, *humphā-*. The Bombay edition of the Rāmāyaṇa (and modern editions based on it, as the Madras edition of 1933) read *humbhāvava-* in Rām. 1, 54, 18 and 1, 55, 2 (*hambhāvava-* von Schlegel). As the variation *a* : *u* is suggestive of foreign origin, the

<sup>173</sup>) For Skr. *a* representing Proto-Munda *o*, *o*, see s.v. *hambā*.

explanation of *hambā* as an onomatopoeia (Uhlenbeck s.v.) cannot be accepted without further inquiry. Now T. Burrow, Transactions of the Philological Society 1945, 80, points to the fact that the Dravidian short o is normally replaced in Sanskrit loanwords by short a. The same holds good for Proto-Munda words. We may therefore compare S. *homba*, *hombe*, *ombe*, M. *omba* "to low (cows, bullocks)". In the Kherwari dialects of Munda we often find variants with, and without, initial *h*. This is mostly due to a dialectal loss of *h*, although for some instances the possibility of secondary aspiration of the initial vowel is not excluded<sup>174)</sup>. In any case the loss of *h* must date back to a comparatively early period since some Sanskrit loanwords represent Proto-Munda words without ancient *h*<sup>175)</sup>, as *āvila-* "turbid" (Mhbh., Rām., Suśr., Kālid., etc.), cf. S. *həvel bəkel* < *kevel bəkel* "turbid, muddy", *huvel bukel* "reddish (colour of stagnant, iron-oxidized water)" (but *heola* "to stir up, mix by stirring", *heola hivli* "to mix up, make muddy, turbid" are rather connected with *heoda*, id., *həñdel*, *həñdel bəkel*, id.)<sup>176)</sup>.

#### 70. *hala-*, m. "plough".

Since Mhbh., Rām. (*hāla-*, Med., *hali-* Trikāṇḍaśeṣa); also used as a weapon (like *lāṅgala-*, *kalāṅgala-*, etc.). It has been connected with Arm. *jlem* "I plough", Old Engl. *gielm* "sheaf" (Hübschmann, Uhlenbeck, Niedermann) or with Arm. *jol* "pole, stick", Lith. *žūolis* "trunk of a tree" (Scheftelowitz, Petersson), see Walde-Pokorny I, 629 (add Scheftelowitz, KZ. 53, 268) and Feist, Etym. Wörterb. der got. Sprache s.v. *gilba*. Walde-Pokorny emphasize the problematical character of these explanations, none of which is quite convincing (cf. J. Bloch, BSOS. 8, 411). It may therefore be useful to draw attention to a possible Proto-Munda derivation.

Skr. *lāṅgala-*, n. "plough" is a derivative from a root *kal-* or *gal-*, cf. Khasi *lyñkor* < \**lēñkol*, id.<sup>177)</sup>. The Sanskrit word accordingly represents a Proto-Munda \**lā-ñal* (cf. *la-kuṭa-*) or rather \**nā-ñal* (cf. Pa. *nañgala-*, Mar. *nāgar*, etc.)<sup>178)</sup>. The Dravidian words (Tam. *nāñcil*, Tel. *nāgal*, Kann. *nēgal*, Gondi *nāñgēl*, Kui *nāñgeli*), some of which presuppose an original \**nā-ñil* or \**nāñel*, cannot have been borrowed from Sanskrit (as J. Bloch, l.c., apparently assumes) but must reflect a Proto-Munda variant

<sup>174)</sup> For a similar phenomenon in Tulu see Ramaswami Aiyar, Ind. Ant. 69 (1930), 200. Kann. *ambā*, Tel. *ambā* are loanwords, either from Munda or from Aryan (Kittel, Kann. Engl. Dict., Preface XLIII derived *hambā* from Dravidian).

<sup>175)</sup> Skr. lex. *ajjhala-* : *kajjala-* is late, Skr. *alābu-* : Pkt. *kalavū-* not quite certain.

<sup>176)</sup> With *bəkel* may be connected Pkt. *bahala-*, n. "mud" (*pankaḥj*).

<sup>177)</sup> See Przyluski, BSL. 24, 118—124 = Pre-Aryan and Pre-Dravidian 8 ff. (cf. Kuiper, Acta Orient. 16, 307 f.). Przyluski writes *ka-lyñkor*, but *ka* is probably the Khasi "article". Final *-l* becomes *-r* in Khasi.

<sup>178)</sup> Cf. Skr. *āñgāñ-* "woman, female" < \**a-ñana* = Kon-tu *akan*, Bahnar *akān*, Khmer *kan* (Kuiper, Acta Or. 16, 203 ff.).

of *\*nā-nal*<sup>179</sup>). The modern Munda equivalents are: S. *nahel* "plough", M. *nāel* (Bhaduri), *naial* (Hoffmann), *naial* (Rakhal Das Haldar) "wooden frame of the plough", Ho *nail* "plough". Bloch regards these, too, as Aryan loanwords, probably because Przyluski's paper suggests the idea that *lāngala-* has been borrowed from some Austro-Asiatic language outside of India. Since however the *h* in Kherwari (and, to a lesser extent, in Kurku and the other branches of Munda) very often stands for *k*, modern Kherwari represents the unnasalized variant of *\*nā-nēl*, viz. *\*nā-kēl*. It is possible that Skr. *hala-* is the same root-word without the prefix. Although there are no morphological indications of a foreign origin, its relatively late occurrence perhaps argues in favour of this explanation<sup>180</sup>).

<sup>179</sup>) Burrow, BSOAS. 11, 615, derives the Skr. word from Dravidian.

<sup>180</sup>) Note *Lāhala-* "S'abaravīśeṣāḥ" (Hemacandra, Vararuci), the name of an aboriginal tribe. Since *Lāngala-* is also the name of a tribe, *Lāhala-* may be the prefixed form of *hala-* (== S. *nahel*). If so, the tribe may possibly have adopted the name of its *santak* or emblem. But the occurrence of such other names as *Lahada-*, *Lahara-*, and *Dāhala-* warns us against rash conclusions.

## APPENDIX.

### Excursus on the Proto-Munda change of cerebrals to *y*, palatals and sibilants.

§ 1. While most of the phonetic changes enumerated in the introductory remarks of the present study were already known from variants occurring in NIA. languages (although their source had not yet been ascertained)<sup>1)</sup>, the assimilation of cerebrals has hardly been noticed<sup>2)</sup>. Since this development will possibly meet with some disbelief, a more detailed discussion of this phenomenon may perhaps be of some use. In illustration of the Proto-Munda facts attention may be drawn to a parallel development in Dravidian. Any attempt to explain the details of the striking parallelism which can be observed between the Proto-Dravidian and the Proto-Munda phonetic development would be premature, although the facts suggest the idea that the tendency towards a convergent development which ultimately resulted in the growth of an Indian linguistic league must date back to a very early (partly pre-Vedic) period<sup>3)</sup>. If the Proto-Munda change *q* > *y*, *j* would turn out to be an inheritance from the Austro-Asiatic stage (see below, § 4), the parallel Dravidian development might possibly be due to Proto-Munda influence.

In explanation of this phenomenon it should firstly be pointed out that Tamil has a fricative sound *l̪*, whose phonetic value may approximately be denoted by the symbol *z̄*. In the modern pronunciation of Tamil this sound is partly weakened to *y* (particularly in the region of Madras), whereas in the South it has coincided with the phoneme *l̪*. This development is not, however, restricted to modern dialects of Tamil. Many doublets in the common language show it to date back to an early period of the language. Thus K. V. Subbaya, A Primer of Dravidian Phonology 31, quotes in illustration of the Tamil change *l* > *y*: *mālku-* > *māy* "to die". Now *māy-* occurs as early as the *Kural*, and a variant *māl-*, id. is attested in the *Tiruvācakam* (9th century?). The last word, however, need not have developed from *\*māl-*. It is a methodical error, in my opinion, to assign to the prim. Dravidian language distinct phonemes *l̪*, *l̪*, etc., as most authorities do (e.g. Subbaya, p. 30 ff.)<sup>4)</sup>. As a matter of fact, this is obviously based on the erroneous supposition that Tamil reflects the

<sup>1)</sup> See Turner, Introduction to his Nepali Dictionary, p. XV.

<sup>2)</sup> For the scarce remarks known to me, see below, p. 156. These explanations of the phenomenon are in my opinion incorrect.

<sup>3)</sup> Cf. also Burrow, BSOAS. 11, 597.

<sup>4)</sup> If these phonemes existed in the parent language at all, their modern distribution (e.g. in Tamil) does not correspond to the original state of things.

original state of things so that divergencies in other Drav. languages should be explained as secondary developments. In reality, however, we have rather to do with a single phoneme, which may be represented in various ways (viz. as *d*, *l*, *l*, *τ*, *r*, *y*) in one and the same language: no more than the Munda languages, indeed, do the Dravidian forms of speech represent a pure, homogeneous dialect (owing, no doubt, to the particular geographical and social conditions prevailing in India). The following are a few examples of this interchange, mainly taken from Tamil: *mīcāi* "elevated place, eminence" : *mētu*, id., *miṭai*, *mēṭai* "platform". — *coli-* "to strip off, peel off" : *tolī-* "to strip off, husk". — *cōr-*, *culal-* (*cūnai-*, *cūṇānku-*) "to droop, faint, languish" : *toy*, id. (*toyyal* "fainting"), *tolai-* "to be exhausted, defeated, perish", *tuñcu-* "to droop, perish", *tuñānku-* "to droop". — *cuvvu-* "to eat enjoy" : *tuvvu-*, id. — *cori* "to rain" (*cōri*, *cōṇai* "rain") : *tūli* "rain(ing)", *tuyaram*, id. — — Kann. *jubara* : Tam. *tuvar* "astringency" (Skr. *tuvara-*). — Tam. *cūnpi*, Tel. *culli* : Kann. *tūṇne* "penis". — [As has been observed in the Introduction this interchange must be the result of a free variation within the limits of a phoneme, cf. Kann. *tūtu*, *tūntu* "hole" ~ *tōre*, *tole*, *tolī*, id. ~ *lotta*, "a hollow, pit" (Tel. *loddi*, *lōya*, id., *lotta* "hollow"), *lotte* "emptiness, hollowness" ~ *jallu*, id. ~ Tam. *coṭṭai* "cavity" (lex. *cūci* "hole", cf. Pkt. *jhusira-*, Skr. *śusira-*, *susirā-* "full of holes", Pischel § 211). — Kann. *tūḍi*, Tam. *tonṭi* "stolen article" ~ Kann. *dōcu* "to rob, plunder" ~ Tam. *coṭṭu-* "to steal". Several of these word-groups may be of Proto-Munda origin (for the first instance cf. p. 134 with p. 131, for the second cf. p. 135 with Add.) but the numerous Dravidian variants have hardly been borrowed as such. I now regard the cerebrals and the dentals as (originally "extra-phonematic") variants of the same (alveolar?) phoneme, other variants of which were *j*, *c*, *s*, *τ*, *r*, *l*, *l*, *l*, etc.]

§ 2. It has been pointed out above that the change *l* > *c* dates back to at least the middle of first millennium A.D. (*Kuṛal*). Vedic loanwords however show the same phenomenon some thousand years earlier. For the Yajurvedic word *kavāś-* "gaping, opening wide (of doors, thighs)" is no doubt related to Tam. *kavaṭu* "branch of a tree, forked branch, fork of the legs" (cf. Tel. *kavaṭa*), *kavutti* "space between the thighs", *kavar-* "to branch off, to fork, bifurcated", *kavar* "bifurcated branch (of trees, river)", etc. The nom. plur. is partly written *kavāśah* (Maitr. S., Vāj. S.), partly *kavāyah* (Kāṭh. S., also in some mss. of Taitt. S.), which, rather than being graphic (thus Vedic Variants II § 877), reflects the double development of Drav. *l*. It may be added that Skr. *kapāṭa-* is not the older form of *kavāṭa-* "door, doorpannel" (thus Wackernagel, Altind. Gramm. I, XLVIII) but a Sanskritized variant of it; and the IE. etymological explanations proposed for Skr. *gavīnikā-*, *gavīnī-* "the groins" (cf. e.g. Charpentier, KZ. 46, 44 ff.) are very dubious on account of Telugu *gavani*, *gavini*, *gaviḍi* "city-gate". Another instance of Skr. *s* representing

Drav. *l* is *kaluṣa-* “muddy, turbid” (since Mhbh.) : Tam. *kalul-* “to become turbid”, *kalul* “muddiness” (cf. *kalañku-* “to be stirred up, confused”, etc.). But Skr. lex. *māṣa-* “blockhead” : *malvá-* “foolish”, though it may be compared to Tam. *maṭṭai* “stupid fellow”, *maṭaiyan* “blockhead”, *maṭan* “ignorant person”, *maṇṭu* “fool”, *maṇṇai*, id., is rather of Proto-Munda origin (see s.v. *baṇḍá-*, p. 102, 104). In initial position we often find *c* for *ś*: thus Skr. *cunṭī-* (lex. *cunṭā-*, *cunḍhī-*), *cunḍya-*, *cūrī-* (lex. *cūḍā-*, *cūḍaka-*, *cūtaka-*) “a well”, lex. *śuṣi-*, f. “hole, pit”, Hi. *coyā*, etc. may be connected with Tam. *tōl-*, *tol-*, *toṭai-*, *toṭu-*, *tōṇtu-*, *turuvu-* “to bore, dig, excavate, scoop out”, *tuṭai*, *toṭai*, *tollai*, *toṭku*, *tonṭi*, *tun*, *tuṭanai* “hole, pit”, *totṭi* “water-trough, tub, cistern, reservoir”, *cotṭai* “excavation, cavity”, *curai* “hollowness, cavity”, *cūnṭal* “scooping out”. S. *sund*, *sut'*, M. Ho. *sud*, id. must then be Drav. loanwords<sup>5</sup>). The question arises whether Hi. *jurnā* “to be joined” (Skr. lex. *juṭati*, *juḍati* “binds”, see Turner s.vv. *jurnu*, *juṭnu*) may be related to Skr. *dora-*, m.n., *doraka-*, n., *dora-* (Yaśastil.), *doraka-*, n. “string” (Turner s.vv. *doro*, *dori*, *dor*), all being derived from Drav. \**duḍ*, cf. Tam. *toṭu*, *toṭar-*, *toṭakku-*, *torru-*, *tunṇu-*, *tōy-* “to join, attach, etc.”, *tōṭu* “collection, assemblage”, *tuṇai* “partner, companion, pair, couple”, *cūṭu* “bundle of leaves” (cf. Hi. *jūṭi* “a bundle of sugar-cane”, *jorṭi* “partner, consort, pair, couple”, etc.). Skr. Pkt. *dora-* is usually connected with Skr. Pkt. *davara-*, m. “thread”<sup>6</sup> (root *war-*, *wa-ḍa*, see s.v. *kabarī-*), but cf. Skr. *ḍonḍā-* in schol. on Hāla 174<sup>7</sup>) : *ḍuṇḍubhaśabdo ḍonḍāyāṁ vartate, ḍonḍa* (sic) *mālāviśeṣo loka prasiddha eva*.

§ 3. The interchange of dentals (cerebrals) and sibilants in Dravidian is a much disputed problem. Pope assumed *s* > *t* for Toda; on the other hand, cf. Caldwell, Comp. Gramm. 2nd ed. (1875) 52: Tam. *t*, *d* > *c* (*peritu* > *pericu*); similarly Subbaya, op. c. (1909), p. 25 (cf. p. 30: Gondi *ḍ* > *j*, *nāḍu* > *nāju*; pp. 31, 33 f.: *l* > *y*, *ṭ* > *y*, e.g. Tam. *puṭuti* “dust” : Tulu *poye*, Tam. *kuṭi* “pit” : Tel. *goyya*, Tam. *kīṭu* “to scratch” : Tel. *gīya*). At the same time, however, he assumes *s* > *t* (p. 40: Tulu *sappu*, *tappu* “mistake”, also Tam. *vācal* “door” > Mal. *vāḍil*). Ramaswami Aiyar, who at first refused to accept *t*, *d* > *c* (Educational Review, Madras, Jan. 1932, p. 3 off-print), later admitted the correspondence Kann. *s* : Tam. *c*, *t*, *d* (e.g. Kann. *sī* : Tam. *tī* “sweet”, Kann. *esal* : Tam. *ital* “petal”; (see Educ. Rev., Febr. 1939, p. 1 f., March 1939, p. 2.) Similarly Tuttle, Dravidian Developments 10. Bloch, Structure grammaticale des langues dravidiennes (1946) accepts *t*, *d* > *s* for some cases (pp. 48, 53 ff., cf. p. 69 on Gondi *-sī*, *-jī*, in accordance with Caldwell 397). Burrow however takes the opposite view: he regards the sibilants (palatals) as original sounds, which have partly become South-Drav. *ṛ* through rhota-

<sup>5</sup>) Otherwise Kittel, Kann. Engl. Dict., Preface XXVI.

<sup>6</sup>) Since Zachariae, Gött. Gel. Anz. 1898, 472. Lidén's connexion of *dora-* with O.N. *tiōðr* (Studien 42) is obviously incorrect. (Cf. Wackernagel, IF Anz. 12, 21).

<sup>7</sup>) See Pet. Dict. V, 1457.

cism (Kui *ājā* "to become cool", *āspa* "to make cold" > Tam. Mal. Kann. Tel. *āgu* "to grow cool", BSOAS. 11, 346), and partly yield *t* in South Dravidian (e.g. Transactions Philol. Soc. 1945, 118) <sup>8)</sup>. On the other hand the comparison with Samoyede words leads him to assume original affricates (*t*)*ts* and *nts/ndz*, which have become *tt* and *nt/nd* respectively (pp. 342, 344). The assumption of a variation *ɖ ~ l ~ j, y* renders these theories superfluous <sup>9)</sup>.

It should be added that this theory may also shed a new light on the problem of the relations between Drav. *c(s)* and *y* (see Ramaswami Aiyar, Journ. Orient. Res. 6, 1932, 11—21, and cf. Mervart, Grammatika tamil'skogo razgovornogo jazyka 48). Thus Kann. *pesan* and Tam. *peyar* "name" may be derived from *\*pisar ~ \*pitar*: palatalization through preceding *i* (Tuttle, Drav. Developments 14, 18) cannot explain the majority of the instances. Similarly perhaps Tam. *vay-iṟu* (*vay-in*), Kann. *bas-iṟ, bas-uṟ*, Tulu *bañji* "belly" from *\*vaɖ-/vaɳɖ-* (cf. Kui *bandi?* But see Add. to p. 145).

§ 4. A similar phonetic development has taken place in Proto-Munda. We are however hardly justified in ascribing to Proto-Munda the phoneme *l* of Tamil since any indication of its former existence in Munda is wanting. On the other hand, the cerebral *ʈ*, which must at one time have been common to all Proto-Munda dialects, might as well account for the change of the cerebral sound to *y, j, c, s*, as similar developments of *r* are rather frequent. Dravidian examples have been quoted above, although Subbaya's explanation is not beyond doubt. Jespersen, Language 244, mentions some instances, belonging to women's speech, from French (*chaise* > *chaise*), Norwegian, and Chukchi. As an additional example we may refer to Mingrelian, where, e.g., *p'ira* "ready" (> *\*p'ija*) has become *p'iča*, see A. Dirr, Einführung in die kaukasischen Sprachen 90 <sup>10)</sup>). In assuming a change of *ʈ* to *j*, etc., we stand on a firm ground since *ʈ* has been inherited from Austro-Asiatic, cf. S. *haṭam*, M. Bh. *hāṭām* : Khasi *rim*, Mon *tarēm* "old"; S. *hoṛ*, M. *hoṛo* (K. *kōrō*) "man" : Khasi *b-riū* "human being"; S. *hoṛo* "unhusked rice" (So. *sáro-* "paddy") : Khasi *soh-riū*, Mon *srō*, Khmer *srāuv, srōv* [*srūw*], Sakai *cāroi*.

The inference to be drawn from these examples, viz. that Mon-Khmer

<sup>8)</sup> Thus he derives Tam. *pittai* "a tuff or bundle of hair" from *\*piccai* (BSOAS. 11, 348) although Tam. *pili* "peacock's feather" points rather to an original *\*piɖ-* (> Skr. *piccha-*, n. "peacock's tail"). Cf. also op. c., p. 338 f.

<sup>9)</sup> Cf. Emeneau's recent discussion of the development of *l* to a voiceless alveolar sibilant (*s*) in Toda (Univ. in California Publ. in Class. Philol. vol. 12, 1943, p. 259, n. 27). This *s* is a different phoneme from the post-dental sibilant.

<sup>10)</sup> Cf. also Semang *yumpūt* "grass" for Malay *rumput*, and *yūpa* "silver" for *rūpa* in many Himalayan dialects of the Tibeto-Burmese family (Linguistic Survey of India, III, 1, passim).

and Khasi must at one time have had two different phonemes (*r* and *ʈ*) raises a number of questions which cannot be sufficiently answered as yet. Thus we may hazard the suggestion that *ʈ* is identical with the uvular *r*-sound which is ascribed to primitive Indonesian. But for a comprehensive examination of the problem of the existence of cerebrals in the whole field of Austric languages the time has not yet come<sup>11</sup>). It is not improbable that several of the developments of *d*, *t*, which we here ascribe to Proto-Munda, will later turn out to date back to a far earlier period (which would account to some extent for the very intricate character of the phonetical correspondences, which are not sufficiently explained by the assumption of dialectal variations in Munda alone). Some interesting facts, at any rate, suggest the idea that Mon-Khmer *r* (<*ʈ*) may alternate with *t* (<*t*), cf. Mon *tēp* "to wink": *pharēp*, id., *khrep* "to twinkle, wink", *kharip*, *pemrip* "twinkle", *themrēp* mot "twinkling of an eye", Khasi *khap-rip* "to twinkle, wink", Stieng *rip* "to shut the eyes"<sup>11a</sup>). Munda has, by the side of S. *rip* *ripi* "to twitch" (M. *ripi* *ripi* "to wink"), *ripit'* "to wink with the eyes, to blink" (M. *rāpid'* "twinkling of an eye", Ho *rāpid* "to wink, blink"), variants with *j*, e.g. S. *jipā* "to blink, close the eyes", *jipit'* "to close one eye", *japit'* "to shut the eyes, sleep, die" (M. Ho K. Kh. *jāpid* "to shut the eyes")<sup>11b</sup>). Hence the conclusion that an inherited *ʈ* has become *j* in Proto-Munda may be tempting. But then, Santali has also *lip lip* "to tremble, quiver, twinkle", which suggests that either the changes *d* > *r*, *l*, *j* are specific developments of Munda alone, or rather, that all these variants have been inherited from an earlier (Austro-Asiatic or Austric) stage of the language. (Cf. Semang, Malay *kēlip* "to wink", Mal. *kējap* "a wink"?). Although I am not qualified to decide this question, attention may be drawn to such cases as S. *ruñi ruñi* "clear and transparent", *ruñuñi ruñuñi* "transparent, clear", *tuñi tuñi*, id. (Central Sakai *rēñlēñ* "clear, limpid"?); Mon *leyung* "to be clear or bright", *sung* "to be clear, limpid, serene, calm"; or So. *jēru-*, Central Sakai *jērō*, Bahnar *jōru*, Stieng *jōruh*, Mon *jerōh* "deep": Mon *soh* "to be deep, a chasm, a gulf", *sūh*, *myūh* "to be deep", *temyūh* "deep", *lemyūh*, *leyūh*, *peyūh* "depth"<sup>12</sup>). It must be left to specialists to decide whether such traces of the changes *d* > *l*, *j*, *y* do exist in Mon-Khmer (and Indonesian). We shall here confine ourselves to the quotation of some Munda examples.

§ 5. *d* > *y*: S. *ṭhoyo* "hollowed, empty; to eat (worms)", *ḍhoya*, *ḍhoyo* "to eat (worms)", *ṭhuiak'* "an empty cocoon", *ṭhoerak'* "to hollow

<sup>11</sup>) Schmidt leaves this problem unsolved for Mon-Khmer (see e.g. Mon-Khmer-Völker 92, Grundz. Lautl. Khasi-Spr. 739).

<sup>11a)</sup> Another instance of *r* < *d* is Khasi *shin-tur* "mouth": Semang *tē-nud*, So. *tōd-*, Pareng *tōt*, etc. (see below s.v. *śunḍā-*).

<sup>11b)</sup> Cf. Nep. *jhimjhimānu* "to wink", *jhimko* "a wink", *cim* "closing the eyes, blink" (noun), *cimcim* "blinking", Hi. *jhapkī* "a wink, blink, twinkle".

<sup>12)</sup> See also below, p. 135, on the nasalization of *j*, c. *s* < *d*, *t*.

out", *thaekɔ́k' thaekɔ́t'* "left alone, empty" : *thoṭeo, dhodeo, ḍodhɔ́r* "hollow" (Nep. *ṭoṛko* "a big hole", Hi. *jhajhri* "full of holes", etc.). — *thoyot' thopot' = thorot' thopot'* "tired, fatigued" and *thiot' thoyot'*, *thoyot' thoyot' = thorot' thorot'* "languidly" (root *da-da*). — *dui cui, lui lui, luj luju = dul dul* "to make pregnant" (*da-da*). — *thoe thoe* "to famish, to be utterly poor" : *dhāṇḍkao* "to be stripped, utterly poor", *ṭoṭa, ṭoṇṭa* "to be in want of" (*da-da*, see *daṇḍā*). — *ṭoya (tūibut', tūigut')* "stupid, idiotic" : *thoto, loṭo*, M. *ḍoṇḍo*, id. (cf. Skr. *śoṭha-*, Hi. *thoṭ, thos*, etc.). — *tuyut' tuyut'* "tremblingly", *susu susu* "to shiver" : *ṭur ṭurāu, ṭun ṭunāu* "to tremble, to shiver" (cf. *thar tharao*, id. < Hi. *thartharānā*, see Turner 294, Chatterji 504; and cf. on the other hand Tam. *tuti-*, Kann. *duḍi-* "to quiver, tremble"). — *thayot' thapot', thayo thapo = tharat' thorot', thalak' thuluk'* "hobbling" (*ṭuyul ṭuyul* "bobbing up and down", root *da-da*).

*d, t > c, s: mucur mucur, musur musur : muṭur muṭur* "to crunch". — *bisic' suṭic' = biṭic' suṭic'* "diligently". — *gusiāu* "to keep oneself away", *gandac' gusuc'* : *gandac' gunduc'* "one who keeps himself away from company", *gaṇḍia* "close, reserved" (*ga-da*). — *lēṣe pēṣe* : *lēṭe pēṭe* "muddy" (but for Hi. *lhes, les* "stickiness, paste", etc., see Turner s.v. *liso*).

Initial *j*: *jhala jhulā* "to trim, to reduce in seize" : *dhalač' dhuluc'* "short" (*da-da* "stunted, short", see below s.v. *śuṇṭhā-*). — *jhaṇka jhak'* "to become awry, askew" : *dhakṛa dhokṛe* "twisted, awry, askew" (*da-ga*, cf. Skr. lex. *ṭagara-* "squinting", Hemac. Med.)<sup>13)</sup>. — *jhīṅgor jhōṅgor* : *dhīṅko dhōṛoṛi, ḍeket'* "loose, slack", *toke* "loosely inserted" (*da-ga*). — *jhilōn jholōn* : *dhilōn dholōn* "loose, slack". — *jhake jhaki* "to pull or shove one another" : *dhaka dhaki* "to push one another" (cf. Hi. *jhok* "a shove or push, shock, collision", *jhokā* "blow, collision", *jhakolnā* "to shake" : *dhakkā* "shove, push, knock, jostle", *dhūkā* "a tap, touch, nudge", *ṭakkar* "collision", *dhakelnā*, dial. *dhakalnā* "to shove, push, jostle"). — *jhadga, jhēḍge* : *dhadra, dhēḍre* "worn-out, torn, etc.". — *jarac' juruc', jargac' jurguc'* : *darac' duruc', dargac' durguc'* "small (children)". Root *da-da* (see *śuṇṭhā-*, *daṇḍā*). — S. *jola* : *dola* "marshy" (see below s.v. *jala*). — Ho *jobe* : *ḍobe* "mud" (see s.v. *jambāla*). — *j(h)ipit, sипr sипr* : *tipic' tipic'* "drizzling" (see s.v. *timita-*). — *jhargoc'* : *dhargoc'* "in disrepair" (*da-da*, see above *jhadga*). — M. *jhāmpā jhompo* : *dhāmpā dhompo* "cluster of fruits" (*da-ba* "cluster", cf. Hi. *jhūpā* "collection, heap, pile" etc.). — M. *juṇkā* "hanging" : S. *ṭoṇkōr, ṭaṇkur, ṭikor* *ṭokor* "to hang, dangle", Ho *tolgoe* "to hang" (cf. Hi. *jhuknā* "to hang down" : *ṭāgnā* "to hang up", Beng. *ṭān(g)ā* "hanging", Nep. *ṭānnu*, etc.). Tam. *tūṇku-*, Kann. *tongu-* "to hang" are prob. Munda lws.

Initial *c, s: cēṇda* : *ṭēṇda* "not quite full-grown" (*da-da*, see below *śuṇṭhā-*). — *coṇga* : *thoṇga* "pipe, tube" (cf. Hi. *cōgā*, etc., see Turner

<sup>13)</sup> As for Beng. *ṭerā* "squint-eyed" (Chatterji 490) see below. p. 156.

s.v. *cūgo* and cf. *dhūnro* "tube, funnel", *Bashkarik ḍoṇ* "hole"). — *ramcam* "standing out", M. *rombā combā* "many-branched" (both from *da-wa* "bifurcated, wide apart"). — *semec'* "small" : *ṭemel*, id., *ṭemec'* "shallow" (*da-wa* "low, flat", cf. *deble*, Ho *tembe* "shallow", Nep. *thepco* "lowered, flattened", etc. see *cipiṭa-*). — *siq soyō* "trickling down" : *dhiq dhoyō*, *tiq toyō* "leaking". — *sipi siṇin'* : *ṭipi ṭipi*, *ṭipin' ṭipin'* "tinkling". — The circumstance that the nasalized form of *j*, *c*, *s* (<*q*) is *n'*, just as is the case with ancient palatals, suggests a pre-Munda origin of the assimilated cerebrals; e.g. S. *n'ōhōt'* "to graze, barely touch" : *cōhōt'*, *tohōt'* "to touch with one's foot in passing" (cf. K. *ṭokor'* "to stumble against").

§ 6. Many Aryan words are to be explained in this way. Thus Skr. *jhijī-*, *jhīñjhī-* "cricket", by the side of *jhālā-*, *jhallīkā*, *jhilli-*, *jhillarī-*, *jhillikā-*, *jhīrī-*, *jhīrikā-*, *jhīrukā-*, (Pkt. *jhāruā-*), *cillī-*, *cīl(l)ikā-*, *cillakā-*, *cīrī-*, *cīrikā-*, *cīrukā-* (and *cañcalī-?*), point to an original \**jiđi* or \**đidi*. Cf. M. *tete* "cricket" (Rakhal Das Haldar), Pkt. *teđda-*, Hi. *ṭiddā* "grasshopper", *ṭiddī*, *tiđī*, *tīrī* "locust", Kann. *jiṭṭi*, *ciṭṭe* "id., grasshopper". — Skr. *ciñcā-* "tamarind" has many variants, e.g. *ciñciñī-*, *cañda-*, *tintīda-*, *tintīđī-*, *tintīđikā-*, *tintīđīka-*, *tintīlī-*, *tintīlikā-*, and, with a Proto-Munda prefix, *sutintīda-*, *sutintīđī-*. Cf. also Skr. lex. *cuñcurī-*, *cuñculī-* "a play with tamarind seeds". Pali has *tintīñī-*, *tintīđikā-*, *tintīlikā-*; cf. Old Beng. *tentulī*, mod. Beng. *tētul*, etc. See Wackernagel, Altind. Gramm. I, 222, Geiger, Pali 60, Chatterji 483. The radical element is *tiđ* (*tiñđ-*, *tiñ-*), cf. Telugu *cinta* with only the first cerebral assilated (as in Skr. *cañda-*). Modern Munda has also reduplicated forms, cf. Kh. *tenton*, So. *tittin-*. (In "A Manual of the Sora Language" Ramamurti writes *tittin-ēn*, p. 72, or *tittin-ēn*, p. 77, whereas both dictionaries give *tittī-n*, as though the word were *tittī-*. There can be little doubt as to the correctness of the former form). — Skr. *dayana-* = *dallaka-* "hammock for carrying objects in" stands for \**dađa-*, cf. S. *dhāluc' dhāluc'* "with an up and down motion", etc., and cf. *dolā-*, *dolikā-* "swing, cradle", *jholikā-* "cradle (?)" (see Schmidt, Nachträge s.v.), Nep. *jholuñgo* "a swinging cradle". — Skr. *ni-miś-* "to close the eyes", Pkt. *miñcana-* "closing of the eyes", Hi. *mīcna* "to close" : Panj. *mīnā*, Mar. *mitñē*, id., Skr. *mīl-* (since RS.; with Proto-Munda *l* which explains the absence of *l* in Aryan, see Lüders, Philol. Indica 551). The original meaning is prob. "to press) close together" (see Turner s.v. *micnu* "to press, squeeze, crowd"). — Skr. lex. *lūṣati*, *losa(ya)ti* "steals" : *lunṭayati*, *lunḍa(ya)ti*, *runṭhati*, *runḍati*, id. Root *luđ-* or *duđ-*, cf. S. *locra*, *locro*, *locāñ luciñ*, *lacañ locañ* "pilfering, thievish", *lurā chunta* "snatching away, to grab away", *lusra lusri*, *lucra lucri* "prone to steal" (*luçā* = Hi. *luccā* "thievish"). A variant of *locra* is S. *cocra*, which however seems to be derived from S. *cor* = Skr. *cora-* "thief". As for the last word, the details are far from clear. *Cora-* stands for \**coṛa-* < \**cođa-* (cf. Hi. *coṭṭā*, Nep. *cotto*), which cannot be separated from Tamil *cōl-*,

*cōr-*, *cōttu-*, *cōrru-* “to steal, grasp, etc.”, *cūrai* “robbery”<sup>14)</sup>. On the other hand, Tam. *toṭuvu* “theft” and *toṇṭi* “stolen article” (Kann. *tudi*, id.) and prob. Nep. *thut-thāṭ* “thieving, pilfering” also point to a root *duḍ* (either Drav. or Munda). — Skr. lex. *laśa-*, m. “gum” (see Turner s.v. *lassā*), S. *lasak' pasak'* “sticky”, *lōc phocao* “gummy, viscous” : *laṭak'*, *jaṭak'*, *laṭkao, lēkōm*, *jeṭkōm* “to adhere, stick to”, *leḍ* “miry pool”, *jeṭ jeṭ* “sticky, viscid”. As for Nep. *laspas* “contagion”, cf. S. *las pas, laṭ paṭ* “sticky, muddy”. — Skr. lex. *jhumbarī-* “a kind of lute” : *tumbī-vīṇā-*, id., *tumba-* “gourd”. — Skr. *sākinī-*, f. “witch” : *dākinī-*, id. (derivation unknown). — Skr. *sāka-*, n. “eatable herbs” : Pa. *dāka-*, id. (same remark). — Skr. *cāṇḍa-* “fierce, violent”, which Turner, BSOS. 5, 129, Nep. Dict. s.v. *cāṛo*, derives from *\*candra-* on account of Si. *cāṇḍro* “passionate”, cannot be separated from Nep. *jaṇḍa, jaṇḍo* “hot-tempered, fierce” (cf. Hi. *jhallā?*). We may accordingly compare S. *coenda* “hot-tempered, irascible, hasty, passionate”, *cōrṭha, cōrcoṭa*, etc. “passionate, bad-tempered” : S. *ṭhēṇṭa*, id. — Skr. *sāva-*, m. “young of an animal”, Pkt *chāva-*, Pa. *chāpa-*, id. : S. *ḍebē* “dwarfish, small”, *ṭembe ṭura* “small (animals, children)”, etc. Root *ḍa-wa* “stunted, small” (see s.v. *tūparā-*). — Skr. *tu-ṣāra-*, m. “frost, rime” : *ṭhāra-*, id. (Kāty. S'S.)<sup>15)</sup>. Root *ḍa-ḍa*, cf. Skr. *jada-* “cold, cool”, S. *jaḍwahi, jaḍwas* “feeling very cold” : Hi. *ṭhanḍhā* “cold”. — Skr. *śambala-* (*sambala-, sāmvala-*), n. “provisions for a journey” survives in Nep. *sāmal-tumul*, id., an echo-word whose last member is connected with Nep. *tumari* “pack, baggage”. Since the last word may be related to S. *ṭhamae ṭhukai* “baggage, impediments”, the question arises, whether the two members of *sāmal-tumul* are variants of one and the same word (as is often the case in Munda). Cf. S. *sambar, sōmol, sōmbol* “to provide oneself with, supply, prepare”, and perhaps *samṭao* “to collect, assemble”, *samṭa sumṭi* “taking all along, bag and baggage”. Root *ṭa-ba* or *ḍa-ba?* — Pa. *kirāsa-* : Skr. *kirāṭa-* (see Kern, Toevoegselen s.v.).

§ 7. Some Sanskrit words require a more detailed treatment. *Khaḍgá-*, m. “rhinoceros” occurs since Maitr. S., Vāj. S. and is in common use in the Class. language (Rām., Caraka, Raghuv., Daśak. 94, 18, etc.). Since Suśruta there occur variants which show that this word had come to be

<sup>14)</sup> Cf. also the Santali echo-word *luṛā chunta!*

<sup>15)</sup> Cf. Nep. *jāṛo* “coldness, chill, winter” (< Skr. *jādy-a-*). Hindi has, beside *ṭhāṭ* “snow, frost”: *ṭhir* “extreme cold”, *ṭhīṭar, ṭhīṭhar, ṭhīṭhīr, ṭhīṭhūr* “numbedness, torpor, chilliness, cold, frost”, *ṭhīṭrā, ṭhīṭharā, ṭhīṭhūrā* “benumbed, torpid, chilled, impotent”. Is Skr. *śiśira-*, m.n. “the cool season, hoar, frost, dew; adj. cool, chilly” (since Ath. S., Kāṭh. S.) the assilated variant of Hi. *ṭhīṭhīr*, just as *-sāṭa-* is of *ṭhāra-*? The usual connexion with Old Icel. *héla* “frost rime” (< *\*ke-kl-on-*) presents some difficulties since the assimilation of the vowel of the reduplicated syllable to *ir, ur* of the root syllable is comparatively young (Ved. *tistiré* : *tastiré, titiruh* : *tatāra*) and does not occur, so far as I see, in nominal stems (cf. *pāpuri-, tāturi-*). An original *\*śi-śīra-* or *\*śā-śīra-* is accordingly excluded by the principles of Sanskrit word-formation.

identified with its homonym *khaḍga-* "sword", viz. *khaḍgāhva-* (lit. whose name is "sword"), *khaḍgin-* (Suśr., Kādambarī). In Tel. *khaḍgamṛgamu* "rhinoceros" the last word may have been added in explanation of the first, somewhat like the instances mentioned by Wackernagel, Altind. Gramm. II, 1, 251 (cf. also *gaṇḍamṛgamu*, id.). Although Wackernagel, op. c. I, 177, suggested a foreign origin, other scholars hold it to be identical with *khaḍgá-* "sword". Cf. Uhlenbeck, who starts from the meaning "horn of the rhinoceros" (lex., prob. deduced from *khaḍgin-*), and Lüders, Festschr. Kuhn 314 (= Philologia Indica 429), who holds *khaḍga-* to be a shortened form of *\*khaḍgaviṣāṇa-* (cf. Ved. *sūcīka-* for *sūcīmukha-*). Although any evidence of the supposed older form is wanting, Lüders maintained his view against different explanations in an article written shortly before his death (see ZDMG. 96, 1942, 81, where *khaḍgá-* is quoted as a parallel of *śiśuka-*, Pa. *susuka-*, a shortening of *śiśumāra-*).

A new light was shed on this side of the problem by an article of E. Benveniste in "Donum natalicum — Schrijnen", p. 371 ff. He draws attention to the name *zaqrašwros* occurring in Aelian, wherefore he proposes to read\* *zaqyášwros* on account of New Persian *kargadān*. The same word occurs in Semitic, cf. [Accadian *kurkizānu*], Arabic *karkaddan*. From these forms he infers a 'Pre-Aryan' word with the consonants *\*khkzn/\*khgdn*, from which he also derives Skr. *khaḍgá-*. Since *kar-* is a very common prefix in Proto-Munda, we are thus led to consider the question whether the origin of this 'Pre-Aryan' word may be in Proto-Munda, its radical element being *kad-*, *gad-*. If so, *kad-* is due to (dialectal) unvoicing, and *khaḍgá-* contains the same guttural suffix as *khaḍga-*, "sword", and *phalgú-* "small", *phalgú-* "reddish", which are other Proto-Munda words of the Vedic language. As a matter of fact, suffixation had become a common feature of Proto-Munda word-formation as early as the Yajurvedic period.

The existence of a Proto-Munda radical element *gad-* (*ga-ḍa*) is proved by another Sanskrit word for rhinoceros, viz. *gaṇḍa-*, m. (Haravijaya, S'ukasaptati), *gaṇḍaka-*, m. (Kādambarī, Yaśastil., Deśin. 7, 89 comm.), *gaṇḍāṅga-*, m. (lex.). The last word is obviously due to popular etymology, *gaṇḍa-* having been taken in the sense of boil. (As for *gaṇḍakamṛga-*, Deśin. 7, 57 comm., Tel. *gaṇḍamṛgamu*, Tam. *kāṇṭāmirukam*, see above). The correctness of this etymology was advocated by Lüders, ZDMG. 96, 1942, 56, n. 3, who held the proper meaning to be "der mit Beulen versehene". But Khasi *kynda* "rhinoceros", which represents Austro-Asiatic *\*gēnda* furnishes conclusive proof of the Austro-Asiatic origin of *gaṇḍa-*. P. C. Bagchi's connexion of Skr. *gaṇḍāra-* (?) with Sakai-Semang *gantir*, *gēntäl*, *sogāntēl* "elephant"<sup>16</sup>) is accordingly to be rejected. As for the NIA. forms of the word, Hi. *gēṭā*, *gaṭā*, Panj. *gaiḍā*, Guj. *gēḍo*, Mar. *gēḍā* (see Turner s.vv. *gaiṭo*, *gaiṇo*) show an interchange *e* : *ai* against a

<sup>16</sup>) See Pre-Aryan and Pre-Dravidian in India, Introd. p. XXVI.

of Sanskrit, which too, is an indication of Proto-Munda origin. Cf. Mar. *maind, maid* "lazy, stupid" : Skr. *manda-* (Bloch 75; see p. 102, n. 145).

While *ga-ṇḍa-* represents a "prenasalized" form of the root *ga-ḍa*, the nasalized variant *ga-ṇa* occurs in *ganotsāha-*, m. "rhinoceros" (Trikāṇḍa-śeṣa). As it cannot possibly be a compound of the Sanskrit words *gaṇa-* and *utsāha-*, we may suppose that it is a Sanskritization of \**gaṇochāha-* (cf. Skr. *utsuka-* for \**ucchuka-*, from *icchā-*, Wackernagel-Debrunner, KZ. 67, 1942, 155 f.). This form contains the wellknown Proto-Munda suffix -(a)ha (cf. *kalaha-*, *laḍaha-*, *maṭaha-*) and the derivative element -oca-, -osa- (cf. S. *lalōc, khakosia, lərosiə*, etc. and see p. 118 on *lālasa-*)<sup>17)</sup>.

The question remains to be answered how the Iranian and Semitic forms of this word are to be accounted for. As has been pointed above, they contain a Proto-Munda prefix *kar-* and a suffixal element -n, which may also be of Proto-Munda origin. The interchange of *k* and *g* further shows that they represent two different dialectal forms. To the same conclusion points the difference between Old Iranian \**kargazān*, [Accad. *kurkizānu*] (with *z*) and mod. Persian *kargadān* (with *d*), which cannot of course be paralleled with the wellknown cases where Avestan *z* and Old Persian *d* represent IE. \**g*, \**gh*. Since *z* points to a fricative having been pronounced instead of *ḍ*, we must assume that two different Proto-Munda forms of this word have become known outside of India, viz. \**karg/kažan* or \**karg/kajan* and \**kargaḍan*, which were prefixed variants of \**ga-ṇa*, \**ga-ṇḍa* and \**khad-ga*. In view of Hi. *gēḍ* "elephant" : *gēḍā* "rhinoceros" (cf. Bēlandas of Kuala Langat *gōsēl* "elephant": Sakai *gu-sil* "rhinoceros") Skr. *gaja-*, m. may possibly be connected.

§ 8. By the side of the ancient words for "water", viz. *āp-*, f., *udān-* (*udakā-*), n., *vāri-*, n., and *salilā-*, n., the epics introduce a new word *jala-*, n. Other new words, viz. *toya-*, n., *nīra-*, n., and perhaps *ambu-*, n., have already been explained as Dravidian loanwords, see Bloch, BSOS. 5, 739. The correctness of the IE. derivations proposed for *jala-* (which is usually connected with *galati* "drips", see Uhlenbeck, Walde-Pokorny I, 690; otherwise Wackernagel, Altind. Gramm. I, 219: Lat. *geli*), seems therefore doubtful. As a matter of fact, most authorities admit this possibility with some diffidence ("wahrscheinlich" Uhlenbeck, "vielleicht" W.-P.). Hence it seems justifiable to draw attention to a different possible explanation.

Beside S. *dālhi, dalahi, dal dalahi* "marsh, bog, marshy, boggy", *dalha, dolha, dola, dol dol, dol doli(ə)* "marshy, boggy" (M. *dal dal*, "marsh, swampy ground"), *thal thal* "deep mud", *thala* "marsh, marshy" there occur variants with *j*, cf. S. *jola* "a very shallow lake, a sheet of water" and, with *r* for *l*, *jarhi* "a swamp; wet, humid, moist, marshy, swampy" (= *dālhi*), M. *dārhā* "a pool or deep place in a river" (?). — Many NIA.

<sup>17)</sup> Skr. *ghaṇṭika-*, m. "alligator" is not clear.

words are obviously derived from these Munda words, cf. Hi. (Mar. Nep.) *daldal* "marshy land, mire, mud, swamp", *daldalā* "marshy, boggy", Skr. *talla-*, m. "a small pond" (Yaśastil., S'rik., cf. Vāmana 2, 1, 7: a grāmya word), Pkt. *talla-*, n., id. ("palvalam", Deśin. 5, 19), Hi. Nep. *tāl* "pool, lake", Mar. *tāl* "mare de liquide répandu", Pj. *tallā*, *tallah* "low-lying land", Nep. *thalthale* "marshy land", *jalātāl* "a flood which forms a regular lake", *jalthal* "flood", Hi. *jalthal*, *jalthal* "ground half covered with water, marshy ground, a sheet of water" (where *-thal* is hardly identical with *thal* "dry, firm ground" < Skr. *sthala-*, id.), Hi. Bih. *tarī* "marshy, low-lying land where grass grows, moisture, humidity, water (in opposition to *khukī* "dry land"), low land on the banks of a river, marsh, swamp", Nep. *tari*, id., Hi. Pj. *tarāi* "lands lying at the foot of a watershed or on the banks of a river, marsh, swamp", Nep. *tarāi*, id. 18), Hi. *jalā*, *jallā* "lake, tank, reservoir" (cf. Beng. *jalā* "marsh", perhaps also Skr. lex. *jhallarī-* "moisture", Pa. *jalla-* "moisture, perspiration", Pkt. *chillara-*, n. "palvalam" Deśin. 3, 28), *jhīl* "a pool, shallow lake, marsh, morass, swamp", *jhād*, *jhādā*, *jhāḍā* "pool, marshy land", etc.

The meanings of Hi. *jalā* "pond" and Beng. *jalā* "marsh" (which are usually derived from Skr. *jala-*, see Turner s.v. *jalā*) deserve notice, although they can be due to secondary influence of such Munda words as S. *jola*. Hence, even if their derivation from *jala-* should be correct, they do not prove an original meaning "marsh" for the Sanskrit word, which, indeed, is used since the oldest texts (Epics) in the general sense of "water". On the other hand, Hi. *tarī* shows how a word for "marsh" may come to denote "water" in opposition to "dry land". In the pre-Epic period the Sanskrit rhyme-words *jalam* and *sthalam* may perhaps have developed their opposite meanings along the same line. Other Skr. words which may possibly belong to this word-family are *kulāla-* "water", *taḍāga-*, n. "pond" (cf. Hi. *jhāḍā*)<sup>18</sup>, *kāsāra-*, m. "pond lake" (cf. perh. Pkt. *kacchara-*, m. "mud" Deśin. 2, 2) and Nep. *simsār* "bog, morass" (Nep. *sim* "marsh, bog" belongs to the word-group discussed s.v. *jambāla-*)<sup>20</sup>. Frisk's assumption of a suffix *-ra-* in *kāsāra-* (cf. Zur indoiran. und griech. Nominalbildung 41) is unfounded.

§ 9. Skr. lex. *jaṅgāla-*, m. "dyke" (Jaṭādhara in S'abdakalpadr.), cf. Beng. *jaṅgāl* (connexion with Nep. *jaṅār* "ford" improbable). From *da-ka* "to obstruct" (cf. *rodha-*, m. from *tudh-*); S. *ḍhaṇ* "to cause to stick, obstruct", *ṭaṅgao* "to stop, hinder, obstruct", *jaṅge* "obstacle", So. *daṇ*, *raṇ* "to withhold, prevent, obstruct", S. *ḍhēk*, *ṭhēk*, *ḍhēk* *ḍhōk*, *dhēk* *jhōk*,

<sup>18</sup>) Cf. Tulu *ṭār* "rivulet"?

<sup>19</sup>) A different explanation is now suggested by Burrow, Transactions Philol. Soc. 1945, 103 f. Neither of these derivations is quite convincing. Since *-āga-* is not common as a suffix, the possibility of *ta + dāga-* should also be taken into consideration.

<sup>20</sup>) Skr. *kedāra-* "a field under water" may be a Dravidian loanword, see Burrow, BSOAS. 11, 124.

*tek jhok, atok, roktok*, etc. "impediment, obstacle, hindrance". Cf. also Pkt. *taṅka-* m. "bank, shore" (*taṭam*, Deśin. 4, 14), Kann. *cekkusu-* "to stop, arrest, prevent", Nep. *cheknu* "to hinder", Hi. *ḍhākar* "hedge, fence", *aṛāṅgā* "obstruction, obstacle, impediment" (with prefix *a-*) and see Turner s.v. *aṛkanu* (to be separated from *aṛinu* "to stop, halt", see above, s.v. *argada-*).

§ 10. The original meaning of *jāṅgalā-*, adj. (Manu, Yājī., Suśr., Var. BS.), *jaṅgala-*, m. (also adj., Pāṇ. Lex.) "arid (land), desert, sparsely grown with trees" seems to have been "a clearing in a forest", cf. perh. Pkt. *jaṅgā-* "pasture land", (*gocarabhūmīḥ*, Deśin. 3, 40), and S. *jhaṅgar kāṭa* (*jhaṅgal kāṭa*) "forest with clearings here and there, to cut openings in the forest". H. Petersson, Studien über die indogermanische Heteroklisis 258, 89, connected it with Lith. *žāgaras* "dry branch", but the parallelism of the derivatives from Proto-Munda *da-du* (see s.v. *daṇḍā-*) points rather to Proto-Munda *da-ga* "bare, stripped" (and "stunted, short", as in the roots discussed s.vv. *kunṭha-*, *śunṭhā-/daṇḍā-* and *baṇḍā-*). Cf.:

1) "to cut off": S. *tiṅgrāu* "to cut off (top or branches)", Ho *caṅgā* "to pluck maizecobs" (cf. *caṇḍel* "bald").

2) "clearing in the forest", see above. (S. *daṅgal* "highland, dry", Beng. *dānā*, *teṇrā* "highland", Hi. *ḍoṅgar*, etc. rather belong to the same word-family as *sīkhā-*, see below; Hi. *jhākāṭ*, *jhūṅgā* "bramble, brushwood" prob. from *ja-ga* "entangled", cf. Nep. *jagaṭo*, *jhākro*). S. *tikur* "open, bare, treeless, wide", *tikurī(ə)* "open, dry". M. *tikurā* "a piece of upland surrounded by lowlands" are ambiguous (cf. *da-ga* "wide open").

3) (stem stripped of leaves >) "stalk, rod": So. *ĕjāñ-* "dry stalk", S. *daṇ* "staff, pole, rod" and Hi. *dāñ* "stick, club, high land"; Hi. *daṅkā* "a drum-stick" <sup>21)</sup>, *ḍhēgā* "cudgel, walking-stick", *ṭhēgā* "a small club, stick", Pkt. *jhaṅkara-*, m. "withered tree" (*śuṣkataruh*, Deśin. 3, 54), Hi. *jhākāṭ*, *jhākāṭā* "leafless branch, a tree with bare branches, a leafless tree", *jaṅgrā* "the haulm or stalk of autumnal crops", Nep. *ḍāklo* "stalk, stem, stock", *diñnu* "a small stick used for driving animals", *ṭāñō*, *ṭāgo* "rod, measuring rod, fishing rod", perh. also *lākhinu* "to be pruned, to be trimmed" (< \**lakṣ-* according to Turner).

4) (bare, deprived of >) "poor": S. *thoṇi* *thoṇi* "very poor, empty", *reṅgec'* "poor, hungry", *diṅgar* "poor, low, indigent, beggarly" (perh. reborrowing from Hi. *diṅgar*), *lañṭa* "naked, featherless, stripped of everything" (possibly influenced by Hi. *naṅgtā*). — Cf. Skr. *raṅka-*, m. "beggar, wretch" (Mālatīm., Prabodh.), Hi. *rākhā* and Pkt. *roṅkāṇa-*, *roghasa-*, (Deśin. 7, 11) id. The suffixes of the Pkt. words may both be variants of *-aṭ*, which occurs in *regoṭiṭa*, Nep. *jhaṅkāṭ* (see sub 7, and cf. also

<sup>21)</sup> But cf. Turner s.v. *daṅkā*.

S. *cēngor*, M. *diṅgrā*, etc.). Nep. *sikre* “poorly, weak, leafless”, *sikro* “sickly, poorly, weak”, and *sikute*, *sikate* “sickly, weak, thin” no doubt also belong to this word-group, cf. Pkt. *sigga-* “tired” (*śrāntah* Deśin. 8, 28), *śimgam* “lean, emaciated” (*kṛśam* 8, 28).

5) (bare, stripped >) “unmarried, having no children”: S. *ḍaṅguṇ* “unmarried, bachelor, barren, unfertilized (trees)”, *deṅga* *ḍaṅguṇ* “who have no children as yet”, M. *dāṅgrā*, *dhāṅgrā* “unmarried, boy, servant” (see under 6).

6) (deprived of company >) “solitary”, cf. Nep. *ṭhiṅgo* “solitary, standing alone”, *ṭiñaro*, *ṭigaro* “solitary, alone, lonely” (cf. S. *ṭiṅgrāu* “to cut off”, and the Kui lw. *ṭaṅgara* “bald”).

7) (bare, stunted >) “short, small” a) > “boy”; b) > “insignificant”: S. *cēngor* “small, immature”, *cūṇ* “small, insignificant”, *taṅgon* “stunted, thin and small (tree)”, *ṭaku* “to be stunted, to be backward in shooting forth ears”, *regā*, *reṅgotiṇ*, *reṅgotiṇ* “puny, dwarfish, undersized, stunted”, *raṅgap’* “slim, slender, lean, spare”, M. *diṅgrā* “dwarf and roundish”, *duṅguj’* “short”, *dāṅgrā*, *dhāṅgrā* “unmarried boy, servant”, *dhāṅgar* “servant”. — Cf. Skr. lex. *diṅgara-*, m. “servant” (Hemac.), Hi. *diṅgar* “servant, slave”<sup>22)</sup>, Jaina Pkt. *dikkarūva-*, *dekkarūva-*, Deśin. *liṅka-* “boy” (*bālah* 7, 22), Mar. *lek*, *lekrū* “child”; Pkt. *śimgaa-*, m. “a youth” (*taruṇah*, Deśin. 8, 31), Mar. *śigā* “young horse, foal”; Pkt. *rikkam* “a little” (*stokam*, Deśin. 7, 6). Cf. further Hi. *tuṅgā* “a short tail”, *tuṇiyā* “very small, tiny”, *thēgnā*, *thiñgnā* “stumpy, short”, Nep. *lañaro*, *lañro* “lame” (orig. sense “maimed”, see Turner s.v.), Hi. *lañgar* “worthless, mean, vile” (? also “dissolute fellow, libertine, rake”, see s.v. *śrīngāra-*), Nep. *jhañkaṭ* “worthless”.

8) “hornless” > “deer, antelope”: S. *jhañkar* “axis maculatus, the spotted deer”. — Cf. Hi. *jhākh* “stag, elk, deer”, *jhāk(h)āṭ*, *jhāk(h)aṭā*, *jhākhāṭā* “a leafless tree, a stag, an elk” (so called from the resemblance of its horns to a leafless tree, Platts). Words which mean “hornless” may in various ways come to denote a species of deer, cf. Nep. *muṭuli*, *mūṭuli* “female deer, doe, a woman with a shaved head” (fem. of *muṭulo*, *mūṭulo* “hornless, shaven, bald”). We may accordingly also compare Skr. *rañku-*, m. “a species of deer, the spotted deer, the axis” (Vāsavad.), which then bears the same relation to *rañka-* “beggar” as Skr. *tūtu-*, m. “a kind of deer” does to Pkt. *rora-* “*rañkah*” (Deśin.)<sup>23)</sup>. *Gorāñku-*, m. “a naked man” (*nagnah* Hemac.) is doubtful, see Pet. Dict.

<sup>22)</sup> Hi. *diṅgar* “a rogue, cheat” is perhaps a different word, cf. Skr. lex. *jagala-* “deceitful” (Hemac., Med.). Hi. *thagnā* “to cheat, deceive”, *dhōg* “fraud, deceit”, Nep. *chakinu* “to be deceived”: S. *ṭhak*, *ṭhakua*, Ho *cakad* “to cheat”. See however Turner s.v. *diṅgar*.

<sup>23)</sup> Nöldeke compared *rañku-* with Pers. *rañg* “Bergschaf” (see P. Horn, Neupers. Etym. 139) but, like most other words for “antelope”, *rañku-*, which is a word of the late Skr. literature, will be a loanword.

Among the derivatives from *da-da* parallels are found to each of these eight semantic sub-groups, e.g. 1) S. *jhaṛao* "to strip off"; 2) S. *ṭaṇḍi* "to clear, bare (jungle)", an open field"; 3) S. *dāṇḍi* "bare stem, stalk, staff", *jhaṭa* "stake, branch, pole"; 4) S. *ḍhaṇḍkao* "to be stripped, to be utterly poor" (cf. Pkt. *ṭhalla-*, *ḍhella-* "poor"); 5) S. *ṭhāṭ* "barren, childless", M. *diṇḍā* "virgin, unmarried, barren", Kh. *diṇḍā* "virgin", etc. 6) Hi. *chaṭā* "separated, solitary, alone"; 7) see below s.v. *śuṇṭhā-*; 8) Skr. *rūru-* "deer". See further s.v. *dandā-*.

§ 11. Skr. *jhaṁpā-* m.f. "jump" (Hitop., Rājat., Kathās. 61, 91; 103, 8; 115, 68, cf. Speyer, Studies about the Kths. 80), *jhampati*, *jhampayati* "leaps" (see Schmidt, Nachtr.); the lexicographical works moreover quote *jhampāka-*, *jhampin-* "monkey". Variants are: *campana-*, n. "leap" (Pañcad.), *lampha-* "a leap, spring, jump" (S'abdakalpadr., which also gives *ullamphana-*, *pralamphana-*), cf. W. Beng. *lāph* "leap", Hi. *lapaknā*, Nep. *lapkanu* "to leap up". S. K. Chatterji, Journ. Greater India Soc. III, 1936, 49<sup>24</sup>), proposes to connect *lampha-*, *lāph* with Nep. *lāppā* "wrestling" and Malay *lompat*, which cannot be correct, as the root is apparently *da-ba*, cf. Hi. *jhap* "a spring", Nep. *ṭapkanu* "to jump, skip", Hi. *ṭapnā* "to jump", *ṭappā* "a spring, leap, jump", Beng. *ṭāp* "jumping, stamping of foot", Sant. *lep'* "to skip", etc. Rather than with Mar. *jhapjhap* (see Bloch 337), these words are connected with S. *ḍhamcuk' marte*, *ḍhamcul marte* "with a leap, a spring, a bound", *ḍubhāu* "to spring, issue, as water from a spring". Note: S. *jhapāṭ*, *jhapōṭ*, *capōṭ*, "to pounce upon and press down" is influenced by *da-ba* "to press" (see p. 57). Hence Nep. *jhamṭanu* "to spring upon, assault", *jhapṭanu* "to seize, to pounce upon".

§ 12. Skr. *picchā-*, f. "calf of the leg" has recently been connected with Tulu *poṭṭe*, Telugu *pikka*, Kui *pota*, Gondi *photari*, Malto *bagḍ-poṭi*, id., and further with Uralian words as Finnish *pohkea*, *pohje*, id., Ostyak *pec'* "thigh", etc. (see Burrow, BSOAS. 11, 347). The comparison with Uralian is based on the supposition that Tulu *poṭṭe* etc. are native Dravidian words. On the other hand, Skr. *picchā-* must be identical with *picchā-*, f. "lump, mass, heap, multitude" (Caraka, see Pet. Dict. VII, 1771); cf. such parallel instances as *piṇḍikā-*, f. "a round swelling or protuberance, esp. a fleshy one" (Suśr., Yājñav.), dual "the calves of the legs", Nep. *piṭulo*, Bashkarik *pīṇ*, *pin* (<*piṇḍa-*) "calf of the leg", Pashto *yaṛai*, id. : *yaṛai* "coarse bread" (see Turner, BSOS. 5, 122). If, however, the original meaning of *picchā-* is "lump", it cannot reasonably be separated from *piṇḍa-*, m. "a round mass, lump, globe, ball, knob" (since RS., Taitt. S.), *piṇḍaka-*, m. "fleshy protuberances" (Harsac.), *piḍakā-*, f. "a small boil or pimple" (Suśr.), *piṭaka-*, m.n., *piṭakā-*, f. "boil, blister" (Var. BS.,

<sup>24)</sup> See also "The Origin and Development of the Bengali Language" p. 480 on Beng. *jhāp*, "jump, plunge".

Rājat.), lex. *biṭakā-*, m.f.n., id. (Rājanigh.)<sup>25</sup>), Pa. *piṭakā-*, f. "a small boil, pustle, pimple; a knob (of a sword)". *Picchā-* must accordingly stand for \**piṭā-*, cf. Pkt. *pacchī-* "*piṭikā*" (Deś. 6, 1).

Many variants suggest a foreign origin of this group of words. Thus we find, with *u*, *o* for *i*, e.g. Skr. *pulāka-*, m. "lump of rice", lex. *poṭika-*, m. "boil, blister", Pkt. *pudaiam*, *pundaiam*, by the side of *penḍaliam*, *penḍabālam*, *perullī* (and *piṇḍaliam*, comm.) "made into a lump" (*piṇḍikṛtam*, Deśīn. 6, 54); and, with initial *b*, *bh*: Pa. *bheṇḍu-*, *bheṇḍuka-* "ball, knob, cupola, round tower", Hi. *bhind*, *bhindā* "round ball or mass, lump, block", *bhelā*, *bhelī* "a ball or lump", Mar. *bhelī* "lump" (: Pa. *peḷa-*, id., Hi. *peṛā* "a ball or lump of leavened dough"<sup>26</sup>), *per*, *pēḍ* "ball, lump"), Hi. *baṛī* "small lumps of pulse, small balls of charcoal", etc. They clearly point to a radical element \**bi-da*, \**bu-da*, \**ba-da*. The IE. derivations proposed for *piṇḍa-* are accordingly to be rejected<sup>27</sup>).

The question remains to be answered whether *piṇḍa-* and its congeners are Dravidian or Proto-Munda loanwords. On account of the primary meaning "fleshy swelling" *piṇḍa-* and its modern equivalents may denote several parts of the body. Thus Kumaoni *pīnī* means "thigh"; cf. also Nep. *philo* "the fleshy part of the thigh and buttocks", which is an independent borrowing from the same foreign source. Now the Torwali and Bashkarik word for "thigh" is *mandal* (Kshm. *māndul*), which corresponds to Shina pal. *paṭhālo*, Kandia *phaṭālu* (Acta Orient. 18, 244). Morgenstierne, Acta Or. 8, 306, questions the derivation from Skr. *maṇḍala-* and points to Panj. *pīnī*, Palola *piṇī* "calf of the leg", which would, indeed, provide the most natural explanation. Since the *m-* cannot be due to assimilation, the question arises whether it may represent the Munda nasalization of *w/b/p*. It should be noted that Dardic and Kashmiri preserve several interesting Munda relics which are not known from other NIA. languages, e.g. Bashk. *śorūṇḍ*, Palola *śorūṇḍo* "orphan" (see s.v. *daṇḍā-*), Bashk. *čipuṭ*, *čipuṭ* "full" (?) Bashk. *dut*, Torw. *dūṭ* "lip" (see s.v. *śuṇḍā-*), Bashk. *lūkuṭ*, Kshm. *lōkuṭ* "small" (see s.v. *kunṭha-*). On the other hand, variants of *piṇḍa-* with initial *m-* also occur in Sanskrit, e.g. in *moṭaka-*, m.n. "globule, pill" (: *poṭika-* "boil") and in a word for "gourd".

The gourd is denoted by several Proto-Munda words which properly mean "round and thick", e.g. *tumba-*, m. "a kind of long gourd" (from *da-ba* "globular"). Thus Skr. lex. *piṇḍī-*, f. means "bottle gourd" (*alābu-*), and Hi. *pethā* "a kind of gourd" is apparently a modern borrowing from

<sup>25</sup>) Burrow, BSOAS. 11, 354, explains *piṭaka-* as a Dravidian word but ignores the existence of a variant with *b-*.

<sup>26</sup>) "Connection with Skr. *piṇḍah* is not clear" (Turner s.v. *peṛā*).

<sup>27</sup>) *Piṇḍa-* has been connected with *pīd-* (Grassmann), with Old Engl. *flint* (see Wackernagel, Altind. Gramm. I, 170 with bibl., but cf. Güntert, Labyrinth 22. on this word), with Lat. *puls* (Lidén, Studien zur altind. und vergl. Sprachgesch. 87, cf. Walde, Lat. etym. Wörterb. 2nd ed., s.vv. *pila* and *puis*), with Skr. *pīś-* (PTS. Dict.), and with *piś-* (< \**piṇḍa-*, Thieme, ZDMG 93, 1939, 133 f.).

the same source from which Skr. lex. *piṭāṅkākī-*, *piṭāṅkokī-* “colocynth” have been taken<sup>28</sup>). As a matter of fact, Skr. lex. *peṭālu-*, *peṭakandaka-*, m. “a tuberous plant” (: lex. *piṇḍālu-*, *piṇḍakanda-*, id.) show that *peṭ-* is an ancient variant of *piṇḍ-* (cf. Pa. *peṭa-*, Hi. *bhelā*, *peṭā*, quoted above). Now, Skr. *kuṣmāṇḍa-*, m. “pumpkin, gourd”, which is clearly a Proto-Munda word with prefix *kuṣ-*, has the following modern equivalents: a) with *m-*: Beng. *kumāṛā*, Hi. *kaṁhā*, Sgh. *komaḍu*. b) with *bh/p*: Pa. Pkt. *kumbhāṇḍa-*, Nep. *kubhīṇḍo*, *kupīṇḍo*. The last word is obviously a direct borrowing from Munda, with the variant prefix *ku-* (cf. Pkt. *kuhāṇḍa-*, *kohāṇḍa-* from *\*ku-bhāṇḍa-*) and the rootword *bhīṇḍ-/piṇḍ-*. Since *ku-pīṇḍo* “a particular kind of long gourd” is obviously related to Skr. *piṇḍī-* “bottle gourd”, it follows that *piṇḍa-* and *picchā-* are Proto-Munda words. The native character of Tulu *poṭṭe*, etc. is accordingly rather doubtful. Note also Hi. Mar. *phūṭ*, Beng. Nep. *phūṭ* (Sanskritized *sphuṭi-*, lex.) “melon”, and Skr. lex. *bhaṭā-* “colocynth” (Beng. *bhāṭā* “ball, egg-fruit”): *cirbhaṭī-* “cucumber” (Pañcat.), *carbhaṭā-*, m., id. (lex.), *cirbhiṭā-* “gourd” (lex.). No connexion with Old Engl. *hwerfette* (Uhlenbeck).

Skr. *kuṣmāṇḍa-* (Yājñav., Bhāg. P., Kathās.), *kūṣmāṇḍa-* is also the name of a group of demoniacal beings; cf., e.g., in the śravaṇaphala of the Vetāla tales: *Yakṣavetālakūṣmāṇḍādākinīrākṣasādayah* (Kathās. 99, 29). In Buddh. Skr. *kumbhāṇḍa-* (= Pa. *kumbhāṇḍa-*, m. “a class of fairies or genii grouped with Yakkhas, Rakkhasas and Asuras”) is used instead, which the Pet. Dict. explains as a compound of *kumbha-* and *āṇḍa-*. Both names probably denote pot-bellied beings like the Yakṣas. Cf. *udumbāla-*, epithet of goblins in the Ath. S., and *Hiḍimba-*, name of a Rākṣasa (see p. 66), which bear the same relation to *tumba-*, m. “gourd” as *kūṣmāṇḍa-* does to *kuṣmāṇḍa-*, m. “gourd”.

As has been shown above (s.v. *dimba-*), words for “bean, pulse” are sometimes derived from roots with the general meaning “globular, thick, roundish”. The following words seem to be derived from the same root as *piṇḍa-*, *picchā-*:

with *baṭ-*: Skr. lex. *barbaṭā-*, m. *barbaṭī-*, f. “vigna catjang” (Dolichos sinensis, cf. Helen M. Johnson, JAOS, 61, 170), Nep. *boṭi* “a partic. kind of bean”, Hi. *būṭ* “chick-pea”.

with *maṭ-*: Guj. Mar. *maṭh*; with suffix *-ar*: Hi. Beng. Nep. *maṭar*, Panj. *maṭṭar*, *mattar* “pea, Pisum sativum”. — S. *maṭor*, *moṭor*, and M. *matar* “a kind of pulse, Pisum sativum” are prob. loanwords from Aryan, but cf. M. *batura*, S. *baṭra* (Campbell) “a kind of pulse” : Kh. *batur* “bronchocele, elephantiasis”.

with *mas-* : Skr. *māṣa-*, m. “bean” (since Ath. S., Vāj. S., Kāth. S.), Hi. *mās*, id., Nep. *mās* “lentil”. With the same suffix as found in Hi. *maṭar*: Skr. *masūra-*, m. “lentil, Lens esculata” (Roxb. Cicer lens) (since

<sup>28</sup>) Cf. Hi. *kubaṭ* : Skr. *kubhṛa-*, (p. 43), Nep. *ṭuhuro* (p. 75), *tumbo*, etc.

Vāj. S.), cf. Hi. *masūr*, *masūrā*, *masūrī* “a kind of pulse or lentil, Ervum hirsutum or Cicer lens”, Nep. *musuro*, etc. The original meaning “swollen” accounts for Pa. *masūraka-* “bolster” (cf. *masāraka-* “a kind of couch”) <sup>29)</sup>.

Hi. *peṭ* “belly, stomach” is usually derived from \**peṭṭa-* = Skr. *peṭa-*, *piṭaka-* “basket” (see Platts, Turner s.v. *peṭ*, etc.). Taken in itself, this is quite possible. The existence, however, of Pkt. *poṭṭa-*, n. “belly” (*udaram* Deśīn. 6, 60), Mar. *poṭ*, id. suggests that the relations between *peṭ* and *peṭṭa-* are not so simple as this explanation presupposes. Bloch 371 derives Mar. *poṭ* from Skr. *puṣṭa-*, whereas Turner connects it with Nep. *poṭi* “bulb”, Skr. *puṭa-*, m. and modern words for “bundle” <sup>30)</sup>. There can be little doubt, however, as to the Munda origin of Mar. *poṭ*, cf. S. *poṭa* “stomach, belly” (Hi. *poṭā*): *poṭea*, *poṭeoṭ*, *peṭret*, *beṭret* “big-bellied”, Ho *puti* “to have a swollen stomach”, etc., and numerous other words as S. *bido bodo*, *bhiḍo bhodō* “fat, corpulent”, *biṇḍiol* *bondēol*, *bhaṇḍa bhoṇḍo*, *bhunḍa* (etc.), id., *darmoṭ*, *datmoṭ* “sturdy, robust” (*da-ḍa* + *ba-ḍa*). The original meaning is “swollen”, cf. S. *poṭe* “to bulge, to form within the sheath (paddy, etc.)”, *poṭkel* “to bud (the breasts)”, *bekēr bēḍāni* “swollen, puffed up, to swell up, become distended”. If, however, Mar. *poṭ* is a Munda loanword, Hi. *peṭ* “belly”, *peṭṭa-* “big-bellied” must be derived from the same source. Nasalized variants are, e.g., Hi. *moṭ*, *moṭā*, *motal* “fat, plump, stout, corpulent” (see Turner s.v. *moto*) <sup>31)</sup>: Nep. *bhūre* (*bhūṭu*?) “big-bellied”. It follows that the whole wordgroup of Tam. *pottai* “anything large or bulky” (*pottaiyan* “stout man”), *moṭu*, *mottai* “bigness, bulkiness”, *motti* “protuberance, swelling”, Kann. *poṭṭe*, *bojje* “belly, paunch”, *poḍe* “belly, pregnancy, pregnant ear of corn” (cf. Tam. *potti* “ear of grain in sheath”), *bojju* “pot-bellied” : *mōdu* “boil, tumor”, *mudde* “roundish mass, ball, roundish lump” must be of Munda origin.

As for *peṭṭa-*, etc. “basket”, it cannot be decided whether its original meaning was “bulging” or “plaited”. This group shows the same variation of e and o as the word for “belly”, e.g., Tam. *peṭṭi*, *poṭṭi* “box”. Some instances suggest a connexion with the words for “bundle”, e.g. Kann. *motṭe* “a leather bag, a bundle, load” : *putṭi*, *butṭi* “basket made of cane, bamboo or palmyra leaves”. On the other hand, Hi. *met*, *metā* “earthen water-pot, jar, pitcher”, *mīṭ*, *mīṭā* “pitcher, cup” perhaps point to a primary sense “roundish” <sup>32)</sup>. Equally obscure are Skr. *samudga-*, m. “small round box”

<sup>29)</sup> Cf. Kann. *mūḍe*, *mūḍave* “pillow, cushion” (: *mudde* “roundish mass, ball, lump”)? Pa. *cumbata-*, *cumbataka-* “pillow” is ambiguous; like M. *rāmbārā*, *rāmbā* “a kind of pulse, Phaseolus Roxburghii”, it may either contain a prefix (*cum-*, *rām-*) and the root *baḍa*, or a root *da-ba* (see *dimba-*) and a suffixal element *-ad* (*-at*, *-ar*).

<sup>30)</sup> See for these words s.v. *menḍha-*.

<sup>31)</sup> Sgh. *moṭa* “blunt” is a different word. It belongs, like the corresponding Dravidian words, to the affiliation of *bandā-*.

<sup>32)</sup> Cf. such parallel instances as Pa. *kolamba-* “pot, vessel”, (< \**ko-ḍamba-*), Hi. *dibiyā* “a tiny box or casket”, *dubhā* “a small kind of water-pot”, *dabṛī* “an earthen water vessel, cup, bowl”, *dabbā*, *ḍibbā* “a round wooden box, casket”, etc., from Munda *da-ba* “roundish” (see *udumbārā-*, *ḍimbha-*, *āḍambara-*, etc.).

(Rām., Suśr., Yājñav.), "round form of a temple" (Var. BS.), Pa. *samugga-* (v.l. *sumugga-*, see Geiger, p. 46 f.) "box, basket" <sup>33</sup>).

The last word leads us to consider the question, if Skr. *mudga-*, m. "kidney bean, 'black gram', Phaseolus radiatus Linn." (Pa. *mugga-*, id., Nep. *mūn*, *mūg* "lentil") may be connected with *māṣa-*, m. "kidney-bean, 'black gram', Phaseolus mungo Linn." <sup>34</sup>). Many Santali words for "fat" contain a "suffixed" *g* (which is probably due to a blending of *ba-ḍa* and *ba-ga* "fat"), e.g. *badgot'*, *bodgoe*, *badgae* *bodgoe*, *bhindgo* *bhondgo*, *bōṇḍkol*, etc. "exceedingly fat, strapping". Both species of the Phaseolus are closely related, and *mugga-* and *māṣa-* are usually combined in the Pali texts (see PTS. Dict.) <sup>35</sup>). Variants with *d*, it is true, are wanting (Hi. *moṭh* "Phaseolus aconitifolius" is from Skr. *makuṣṭha-*, id.), but cf. *garmút-*, f. "bean" and *bud-* in *arbuda-*, m.n. "long, round mass, foetus in the 2nd month after conception, swelling, tumour, polypus" (Nir., Suśr., Yājñav.), Pa. *abbuda-* "tumour, cancer, sore, foetus, etc.", which are clearly Proto-Munda words (prefix *ar-*). Ved. *árbuda-* (in the youngest manḍalas *arbudá-*; later also *arbudha-*, *arvudha-*, e.g. Bhāratamañj. 3, 616) is probably the same word. Wackernagel, Altind. Gramm. I, XXII, acknowledges its foreign origin, but it is not clear what its primary meaning was. Konow, The Aryan Gods of the Mitani People 25 ff., holds the Mount Abu to be meant in all Rigvedic passages, "the isolated Arbuda mountain being appropriately designated as a tumour of the earth" (p. 29). See also Hillebrandt, ZII. 3, 14 f. (a mountain in Kashmir?). As it was probably believed to represent the primordial hill, the abode of the serpent Vṛtra, the serpent demon *Arbuda-* (S'at. Br.) must have been named from the mountain.

The primary meaning of *ba-ḍa* was "swollen, (fleshy) protuberance", which accounts for M. Ho *buṭi* "navel" (Tel. *boddu*, id., Nep. Beng. *bhūṛi* "abdomen, belly") and Skr. *potika-*, m. "boil", Hi. *phoskā* "blister" <sup>36</sup>), as well as for Pkt. *velā-*, *ṇimela-*, *ṇimela-* "gums" (*danta-māṁsam* Deśin. 7, 74, resp. 4, 30) <sup>37</sup>), Nep. *philo* "the fleshy part of the

<sup>33</sup>) In the Śat. Br. occurs *arkasamudgáu* (Pet. D. "Hülse einer Pflanzenfrucht", Böhl.: "Knospenspitze"), which however hardly supports the derivation from *saṁ-ud-gam-* (Patañjali, Wackernagel, Altind. Gramm. I, 181); according to Sāyaṇa it denotes two opened "lip-parts" at the top of the Arka-pod (Eggeling a.l.). The word is probably composed of a prefix *sa-*, *su-* (cf. *su-rūṇgā-*, *sā-raṅga-*, Acta Orient. 17, p. 30 ff., 310) and a root word *mudga-*. But, while the meanings given in the Pet. D. suggest an original sense "roundish", the Mitākṣarā derives it from *mudga-* "pidhānam" (cf. also Tel. *samudgamu* "a casket, a covered box", Kann. *samudga*, id.).

<sup>34</sup>) See Helen M. Johnson, JAOS. 61, 168.

<sup>35</sup>) Similarly *mudgara-*, m. "mallet" (cf. *mūṣala-* *muṣala-*, *muṣala*, n. "pestle", K. *mundā* "to beat") from *bud-* (Pa. *poṭheti*, *poṭheti* "to beat, strike")? But cf. Tam. *mōtu-*, *mottu-*, Tel. Kann. *mōdu-*, id.

<sup>36</sup>) Cf. Ho *pusri* (*pursi*) "pimple". Burrow, BSOAS. 11, 354, derives the Hi. word from Dravidian.

<sup>37</sup>) Unlikely Pischel § 122 (< \**nipīḍya-*); *ni-* is a Proto-Munda prefix, see p. 124, n. Cf. perhaps Skr. *puppuṭa-*, m. "Anschwellung an Gaumen und Zahnfleisch" (: *pupḍula-* "Blähung", *pupphusa-*, *phupphusa-*, *phuphusa-*, Pa. *papphāsa-* "lungs").

thigh and buttocks" <sup>38</sup>), Hi. *pūṭh*, *pūṭhā* "the buttock" (Sanskritized *pūṭa-*, lex.) <sup>39</sup>), Tam. *putṭam* "buttock, pudendum muliebre". Cf. also Sgh. *puranu* "to swell" (see Turner s.v. *phurnu* "to throb, to swell"), Nep. *phulinu* "to swell, to be puffed up", Hi. *phulaurī* "a small puffed cake", Nep. *phul* "egg, testicle" (orig. "swollen", cf. W. Pah.koci *pinni*, rampur *pinni*, id. < \**piṇḍ-*, see Turner, BSOS. 5, 129). In Munda we find on the one hand Ho *peto*, *pero* "egg, testicle", M. *peṭo* "egg", on the other hand, S. *bele*, M. *bili* "egg, testicle", Ho *bili* "egg" (cf. Pa. *bilālī-* "bulbous plant, tuber" and Skr. *pela-*, m. "testicle") <sup>40</sup>). Dravidian loanwords are, e.g., Kann. *moṭṭe* "egg" (: *moddu* "lump, mass", *mōḍu* "boil, tumour") and Tam. *potti* "scrotum", *putṭā* "swollen testicle", *putṭai* "elephantoid scrotum", *pōṇti* (Tel. *bōda*) "swelling", Kann. *budḍe* "a rising or swelling, a swollen testicle" (cf. Pkt. *pottaa-* "swollen testicles", Deśin. 6, 62). As for Lith. *paūtai* "testicles" see Specht, Urspr. der idg. Deklin. 220. Skr. *muṣkā-*, m. "scrotum" (since RS.) is of IE. descent, cf. Lat. *musculus*, Greek *μύσχος* (see Brugmann, Grundriß der vergl. Gramm. der idg. Spr., II, 1, 483).

From the same root are obviously derived Skr. *vatī-*, f., *vatāka-*, *vatākā-*, m., *vatikā-*, f. "a small lump, pellet, pill" (Lex. *vadā-*, f., id., *vatī-* "circular, globular"), Pa. *vatāka-* "a small ball or thickening, bulb, tuber", *vatti-* "lump, ball" (or < \**vṛtti-?*), *vatāra-* "bulky, gross" (Buddh. Skr. id.), *varaka-* "the bean Phaseolus trilobus". Cf. Hi. *baṛā*, *baṛī* "lump of pulse", Nep. *bari* "pellet, pill", etc., and S. *buṛi* "small balls, pill", M. *buṛu* "cakes made of pulse". Possibly Hi. *baṛā*, Nep. *baṛo*, Mar. *vāḍ*, etc. "big, large, important" have the same origin, the Aryan word *mahān* having been supplanted by a vulgar word for "thick". Note especially Torwali *bār* "thick, fat". The modern word is usually derived from Skr. lex. *vaḍra-*, cf. Pkt. *vaḍda-* "mahān" (Deśin. 7, 29) <sup>41</sup>), which however may be Proto-Munda loanwords, cf. Skr. *ulbaṇa-* "massy, thick, big, huge, full of" (with prefix *ul-*), Skr. Pa. *vatāra-* "bulky" and Pkt. *viddīra-* "expanse, extension" (ābhogaḥ Deśin. 7, 90, cf. Skr. lex. *pāṭa-*, m., *piṇḍa-*, id.), *bodara-* "pṛthuh" (6, 96), and *pedhāla-*, *pejjāla-* "vipulah, vartulah" (Deśin. 6, 7), which Pischel § 122 rightly combines with *piṇḍa-*; Nep. *phāḍilo* "capacious, large", Beng. *phāṭ* "circumference" (< *phaṇḍa-?*), *pāṭ* "huge, ungainly, ugly" (< *pāṇḍa-?* Chatt. 496, 365). Only a more detailed investigation could decide this question. Nor can I enter into a discussion of such ambiguous words as *puñja-*, m. "heap, lump, mass,

<sup>38</sup>) Unlikely Turner s.v. (< \**sphijalla-?*).

<sup>39</sup>) Cf. the parallel instance Skr. *pota-* : Hi. *poṭā* "young of an animal" (see p. 100).

<sup>40</sup>) As for *pela-*, see Schmidt, Nachträge s.v. — The original meaning of S. *bele*, M. Ho. *bili*, K. *bili*, Kh. *belom*, G. *bullo* "to ripen" may have been "to swell" (Konow, Göt. Gel. Anz. 1906, 234, compares Khmer *ple*, Bahnar, Stieng *plei* "fruit").

<sup>41</sup>) Cf. Bloch 405, Turner s.v. *baro*; otherwise Chatterji 496 (*baṛā* < \**vāṭa* < *vṛta-*). Paravastu Venkata Ramanujaswami in his edition of the Deśināmamālā. Introd. p. 8 and Glossary 76 (*vadda-* from Tel. *oddū*) and Tedesco, JAOS. 65, 1945, 88, 91 f. (< *vṛddha-*).

“multitude” (cf. lex. *pañjala-* “a bulbous plant”), lex. *pola-*, m. “mass, multitude”, *pañala-*, n., *pañalī-*, f. “heap, mass, multitude”, *sphut-* (Pa. *phoṭa-*, *phoṭaka-* “swelling, boil, blister”), *puṭa-*, *phaṭā-*, *phana-*, etc.

It should however be observed that Nep. *bhelā* “crowd” is to be separated from Hi. *bhelā* “lump” as it belongs to a root *biḍ-* “to be crowded”, cf. Hi. *bhīṭ* “multitude, crowd, throng”, *bhiṇā* “to draw near, come together, close to”, Si. *bhiṇā* “to meet” : *miṇā* “to crowd, throng”<sup>42</sup>), etc., Skr. *nibida-* “thick, dense, close, tight, full of”<sup>43</sup>), and S. *ibil* “dense, thick, crowded, standing close together”, *peṭe* *peṭe*, “crowded, crammed, to fill over-full”, *reṭe* *peṭe*, *reṇṭe* *peṇṭe* “crowded, thronged, closely together”, So. *bīḍā-* “herd, flock”, Mon. *bet*, *sabet* “to be crowded, close together”. Cf. Skr. *peṭa(ka)-*, m. “crowd” (Yaśastil.) and see p. 135 (*ni-miṣ-*).

§ 13. *S'ik hā-*, f. “top, point, summit, end; tuft or braid of hair, a peacock's crest; flame, ray of light” (S'at. Br., etc.), *śikhaṇḍā-*, m. “tuft of hair or a peacock's tail” (Taitt. Saṁh., Taitt. Br., S'at. Br., etc.), *śikhara-*, m.n. “peak, top, summit” (S'āñkh. Br., Mhbh., Rām., etc.), *śekhara-*, m. “peak, point, summit, head, crest, garland, diadem” (Kathās., etc.). No plausible IE. derivation is known, see Uhlenbeck and Walde-Pokorny I, 455. The root element is *śikh-*, *śekh-*. Lassen, Ind. Altertumsk. I, 538, held Tamil *tōkai* “peacock” (Mal. *tōge*, etc.; hence Hebrew *tukkî* “peacock”, see lastly Gray, Foundations of Language 387) to be a Southern form of Skr. *śikhin-* but neither its form nor its meaning (“feather, plumage, tail of an animal, woman's hair, anything hanging down”) indicate an Aryan origin. As for the Proto-Munda formative element *-aṇḍ*, cf. S. *jhol-aṇḍ* “thicket” : *jhuṭ*, *jhoṭ*, *jhoṇḍ*, id. S'ikhara- and *śekhara-* either contain the variant *-āṭ* < *-aṇḍ* (cf. S. *cik-āṭ* “polished, glossy” : *cik cik*, id.) or *-aṭ* < *-ad*<sup>44</sup>), cf. Mar. *tekad*, *tekāḍ*, Guj. *tekrī*, Hi. *tekar*, *tekrā*, *tegrā* “heap, mound, hillock, rising ground, declivity of a hill”, Nep. *tākuro*, *tākuri* “top of a hill, summit”, *dhikuro* “mound, heap”, Kshm. *sāṅgur* “a steep hill” (hardly connected with Nep. *sāṅguro* “narrow”). Pkt. *tekkara-*, n. “sthalam” (Deśin. 4, 3) is ambiguous (cf. p. 140).

The root *da-ga* “high” occurs in several Munda words, as S. *doga*, *dogal* “top”, M. *coga* “the pointed stalk of any plant left after having been cut” (unless related to the word-family of *jāṅgala-*, see above); cf. Beng. *cokhā* “pointed”. This root is probably identical with *da-ga* “projecting, protruding”, cf. S. *dōk dōkō* “very long, projecting” (according to Campbell also *dāk dāka* “long, tall, high, projecting”), *rak raka* “stretched out, standing up or out”<sup>45</sup>), *rok rokō* “high, lofty, sticking out”, *rakḍāñ*, *rakḍāñ*, *rakḍūñ*, *rakṭāñ* (combinations of two variants of this

<sup>42</sup>) Cf. Turner s.v. *bhiṇu* and s.vv. *bheṭnu*, *milnu* “to meet”. Unconvincing Tedesco, Language 19, 1943, 18.

<sup>43</sup>) With Proto-Munda prefix *ni-*, see p. 124, n. 170.

<sup>44</sup>) Unlikely Frisk, Zur indoiran. und griech. Nominalbildung 38 (IE. *-ro-*).

<sup>45</sup>) Contaminated with (or derived from?) *da-ga* “wide apart”.

root) "high, tall, lanky, etc.", *sək səkə* "standing out (in front)", *sək səkə* "sticking out, projecting"; nasalized forms are, e.g., *dən̩ dən̩*, *tən̩ tən̩* "tall, lanky", *dən̩ dən̩* "id., toppling high", *dhañga* "lanky, tall, big" (cf. Hi. *dhañgā*, Beng. *dhāñ(g)ā* "tall"), *rəñkañ* "tall, high", So. *lāñkā* "high, top, above, aloft", perhaps So. *bēdūñ-* "hill". Cf. Mon. *ketuñ* "a point of land, a cape or a promontory"?

Other Indo-Aryan derivatives from this root are, e.g., Pkt. *rokkañi* "horned" (*sṛñgī*, Deśin. 7, 16), Skr. *tuñga-*, m. "height, eminence, mountain; adj. high, lofty, sublime" (since Mhbh., Rām.), *tañka-*, m. "peak" (Mhbh., Rām.), Hi. *dāg* "top", and probably Hi. *dhōgā* "rump, buttock, hip"<sup>46)</sup>, *tīkat(h)* "buttocks, posteriors" (Pkt. *dukkha-*, id.), *sūñgā* "protuberance, hump, clitoris", which show a similar semantic development as S. *tiki*, *dékə* "buttocks, rump", *duke* "hip" (*duñgi*, *dōñga* "to carry on the hip" = *dōte*, *tōte*). Beng. *tiki* "tuft of hair, top-knot, queue", formally identical with S. *tiki*, has developed a similar meaning as Skr. *cūdā-* (see below, p. 154). As for Skr. *cikura-*, m. "hair, \*mountain" (lex. *cikūra-*, *cihura-*)<sup>47)</sup>, see however Turner s.v. *ciuti*. The widespread word-group Pkt. *duñgara-*, m. "mountain" (*sālāh*, Deśin. 4, 11), Hi. *dōgar*, *dūgar* "hill", Beng. *dāñgā*, *tañ*, *tāñgrā*, *teñgrā* "high land" (Desi *dōñgā* "high land, high", see Chatterji 179, 405, 489), Nep. *duñgur*, *dañgur* "heap" seems to be also derived from this root, rather than from *da-gu* "to bare the jungle" (see p. 140).

§ 14. Skr. *śuñt̄hā-* denotes certain bulls and cows in the Yajurveda (Taitt. S., Maitr. S., Kāth. S. etc.). Although some commentaries take it as meaning "white", it is now generally translated "small", e.g. ĀpS'S. 10, 22, 6 *śuñthā* "eine kleine Kuh" (Caland; *alpakāya-*, comm.). Hence *śuñthākārṇa-* (Vāj. S., Maitr. S.), which Mahidhara renders "short-eared", is a synonym of late Skr. *būñakārṇa-* (see s.v. *bañdā-*). *Śuñthā-* is a derivative from Proto-Munda *da-da* "1. stunted, short, defective; 2. bare"; this root is synonymous with the roots *da-wa* (see s.v. *tūparā-*), *wa-da* (see s.v. *bañdā-*) and *ga-du* (see s.v. *kunñthā-*), which show the same combination of meanings. We shall here confine ourselves to the first meaning, the second being treated s.v. *dañdā-*. Mon-Khmer cognates are, e.g., Mon *dot* "to be young, to be small", *khamnon* "abridged, brief", *thamnon* "to be short, brief", prob. *tōn* "to mince, chop" (and *yut* "to be less, diminished"?). Only a few instances will be quoted:

Initial *d* (*d*):

S. *duñda* "short, too short", *dułuk dukur* "short, small, not properly developed", *dhuluc' dhupuc'* "small, puny" (*dhupuc'* from *du-wa*), M. *duñu*

<sup>46)</sup> Cf. Kann. *torika* "hip and loins", *dokke* "body" (Munda loanwords).

<sup>47)</sup> To be separated from *añkura-* "hair" (= "sprout"). Hopkins, Epic. Mythol. 24, suggests connexion with Lat. *cirrus*, whereas Pischel, Gramm. 149, derives Magadhi *cihura-* from \**cikkhura-* < \**ciksura-* (IE. \**qer-*, \**sqr-*). Neither theory carries conviction. Cf. also Bloch, BSOS. 5, 741 (Drav. Iw.), Scheftelowitz, ZII. 2, 271 (Ζικιρρος).

"stump of a tree", *dedgei'* "dwarf", *dhāta dhutu* "stumps of trees". — Cf. H. *dūḍā* "bullock with one horn", Nep. *dūro*, *dūre* "maimed, deformed, having lost a limb", *dūrulo* "maimed, armless, stump, wrist", *dhote* "simple-minded, shallow-minded", *dalle* "dwarfish" (contaminated with *dalle* "rounded"), *dalli* "a dwarfish woman", etc.

### Initial *t* (*t*):

S. *thuṭa* "short, maimed, shortened", *tuṭi* "a blunt arrow" (M. *tuṭi*, *toṭe*, id.), *toṭok'*, *toṭbok'* "short, worn", *thuṭkā* "short, to lop off", *teṭka* "lean and small", *thaṭkat'* *thuṭkut'* "roots and stumps", *thaṭka* *thuṭkā* "short, stunted", *thuṭkuc'* "bare, short", *teṇda* "not quite full-grown", *thuṇṭa* "worn small or short", *thuṇṭa* (*tunṭha*) "maimed in a limb", *thuṇḍgā* "bare, without hair or branches, cropped bare, without horns", *tunṭa* "little, small, stunted", *thuni*, *tona* "to cut into short lengths", *turṭa* "stunted, crippled, small", *terok'* "dwarfish", *toret'* "to be under-sized", *thuṭkā* "dwarfish, dwarf"; M. *tuṇṭā* "leprosy", Ho *tuikā* "dwarf" (< \**turi-kā* or \**tuy-kā*), cf. Ho *toṭā* "naked". — Cf. Skr. lex. *tuṇṭuka-* "small" (Med., Trik.), Pa. *tuṇṭa-* "with mutilated hands", Pkt. *thuṇṭha-*, m.n. "stump", Nep. *thuṭo* "a stump of a tree or maize, pollarded, hornless, hairless", Hi. *tuṇṭā*, *tuṇḍā*, *thōṭhā*, *tōṭā* "having the hand (arm) amputated", *thūṭhā* "id., having its branches lopped and leafless", *thotar*, *thotrā* "blunt", *thotā* "id., blunt arrow", *tuṇḍ*, *tuḍī*, *tonḍī* "a hand or branch that has been cut off, stump of a branch, or arm, etc.", *thūṭhi* "small stump, stalk", *tuṇī* "very little, very small", Hi. *thūṭ(h)*, Beng. Mar. *thōṭ* "stump", Beng. *tuṇī* "little one, a little girl", Hi. *thoṭā* "small" (the derivation from \**stoka-ḍa-* is hardly correct), Nep. *thūṭo* "half-burnt log of wood", *thur* "dry branch" (cf. Pkt. *thuḍa-*, n. "treerunk"), *thoso* "stubble", etc. Hi. *taṭṭū* "an undersized horse, pony" may be connected with S. *thaṭka* *thuṭkā* "short, stunted", *thaṭra* "emaciated, lean, only skin and bones". Hence Pkt. *ṭāra-*, m. "a horse of inferior quality" (*adhamataraṅgah* Deśin. 4, 2), Skr. lex. *ṭāra-*, m. "horse" (Hemac., Med.), Mar. *ṭār* "mauvais cheval, rosse" probably reflect Proto-Munda variants with *r* < *ṭ* < *d*, cf. S. *tarac'* *turuc'* "very small (animals, children)", *terec'* *tipuc'*, id., *tirā* "a dwarf, small-sized". When the modern and the Sanskrit forms of a word represent different (dialectal) variants of the same (Proto-) Munda original, the NIA. form often helps us to elucidate the Sanskrit word (see *kubhrā-*). Since the original meaning of Pkt. *thūṇa-*, m. "horse" (*aśvah* Deśin. 5, 29) is unknown, it cannot be decided whether it is identical with S. *tunṭa* "little, small, stunted", etc.

### Initial *r*:

S. *riundi*, *reṭhea*, *reṭhe*, *reṭhma* "small, under-sized, stunted", etc. — Skr. lex. *rāṇḍa-* "mutilated, maimed", *ruṇḍa-*, adj. "mutilated" m. "a cripple, a mere trunk" (e.g. Yaśastil. 1, 595, 4, comm. *kabandha-*), in

Pkt. also "a severed head" (Jacobi, Ausgew. Erzählungen 7, 33 and 36, cf. J. J. Meyer, Hindu Tales 27, n. 1). Hopkins, Epic Mythology 20, who defines it as "a mangled headless corpse, a late equivalent of the epic *kabandha-*, a torso which dances on the battle-field", seems to connect it with *bhāruṇḍa-*, *bheruṇḍa-* (see also Charpentier, Suparnasage 357) <sup>48</sup>). For further particulars and the NIA. forms see the ample discussion of this word by Tedesco, JAOS. 65, 94, whose derivation from *\*vṛddha-* is however unacceptable. Cf. esp. Lhd. *roḍā* "hornless" (: Pj. *roḍā* "shaven"), Kshm. *ronu* "having a deformed arm", Nep. *runu* "tiny, very small", etc. — Skr. *rūru-*, m. "a kind of deer" (since Vāj. S.) is probably to be derived from the same root in view of such parallel instances as Skr. *camūru-*, Nep. *mūṭuli*, Skr. *rañku-* (p. 141); like Pkt. *rora-* "beggar", it rather belongs to *ḍa-ḍa* "bāre".

### Initial *l*:

S. *leṭra* "little (child, etc.), small and lean", *luṭa* "deformed, crippled, stunted", *leṭrok'*, *leṭret'*, *leṭpiṭia* "emaciated, puny, stunted" (*piṭ-* from *wa-ḍa*, see *baṇḍā-*), *leḍe potē* "small", *leda* "too short", *laṇḍha* "stubble of cereals", M. *leṛhā* "lame, defective". — Cf. Hi. *lunḍā* "tailless, bobtailed, docked", *laṇḍūrā*, *laṇḍorā*, "id.; stripped of branches and leaves" *lūlā* "lame, crippled, maimed, without hands", *lunj(ā)* "without hands (and feet), lame (of hands, feet), crippled", *lāḍā* "short, scant, tail-cropped", *lūḍ mūḍ* "tailless and bald, bare, stripped", Pj. *landā* "short", Nep. *liṛo* "tailless, having the tail cut off, worthless", *lulo* "maimed, crippled", *luto* "small weakly boy", *lure* "lean fellow", Ass. *lurumā* "stunted in growth", etc. (Nep. *lūṭinu* "to be deprived of leaves". Pj. *lunḍā* "without leaves, without wife and children", Ass. *laṭhā* "leafless, wifeless", etc. belong to the sub-group with the meaning "bare"). See Tedesco, op. c. 94 f. Cf. Beng. *nulā* "handless" (Chatterji 530), either dissimilated (for *\*lulā*), or with Proto-Munda nasalization (like *nari* "stick" etc., see *daṇḍā-*).

<sup>48</sup>) A different word is, in any case, *bheruṇḍa-* "a kind of beast of prey" (Saddharmap.), *bheruṇḍaka-* (Lahtavist., "fox" according to the Tibetan translation), and probably *bhuruṇḍa-* Mhbh. 3, 173, 48 Bomb., which is mentioned together with *śālavṛka-* "hyena". With these words may be connected Pkt. *bheruṇḍa-* "tiger" (*citrakah* Deśin. 6, 108), and *bhuruṇḍiā-* "jackal" (*śivā*, 6, 101), Pa. *bheruṇḍaka-* "jackal". The original acceptation of these words cannot however be ascertained. S. *runḍā* and M. *runḍā* mean "a wild cat", and the Santali word is used in the forest as a taboo substitute for *kul* "tiger" and *tarup'* "leopard" (cf. also the use of S. *raṇḍop'* *pusi* "pinching cat" for "tiger, leopard" in the forest, when the proper name is avoided). The use of *nari* "jackal" for *puli* "tiger" in Malayalam dialects (see Ramaswami Aiyar, Journ. Andhra Histor. Res. Soc. 10, 62) may be due to a similar cause; cf. also So. *goduā-kid-* "hyena" · *kid-*, *kīnā* "tiger". But was the original meaning "cat" or "jackal"? — According to the legendary tradition the birds had two heads (cf. Deśin. 6, 108 *bhoruṇḍa-*, m. "a fabulous bird with two heads" Paravastu Venkata Ramanujaswami) which recalls the *duṇḍubha*, which according to later lexicographers is a *nirviśo dvimukho 'hiḥ*. The question arises whether both names are derived from *duṇḍ-* "defect", but we are unable to decide this question.

Initial *c, s*:

S. *choṭe* “small, insignificant”, *chōṇḍ* “young”, *chonda* “boy”, Kw. *cō̄ti* “child” (< \**conḍi* or \**conḍic*’), etc. — Skr. *kiśorā-*, m. “colt, young animal” (since Ath. S.), with prefix *ki-*, cf. Hi. *chichoṛā* “childish, insignificant” : *chorā* “boy”, Nep. *choro* “boy, son” (and Kum. *choro* “orphan boy”, Rom. *coro* “poor, orphan”, etc., where the second meaning “bare, stripped” predominates): Hi. *chuṭ, choṭā*, Nep. *choṭo* “small, short, mean, inferior” (cf. S. *choṭe!*); Pkt. *culla-*, m. “child, servant” (*śiṣuh, dāsah*, Deśin. 3, 22) and *cola-*, m. “dwarf” (*vāmanah* 3, 18). Besides Skr. *śunṭhā-*, cf. Buddh. Skr. *cūḍa-* “small, insignificant” (Mahāvy., Divyāvad.; = Pa. *culla-, cūla-* “small, minor”), and *cunṭati, cunḍati, cuṭṭayati* “*alpībhāve*” (Dhātup.), perhaps also *cunṭati, cunṭa(ya)ti, cunḍayati* “to *cuṭ off*”<sup>49</sup>). But here, as in the case of *śunḍā-* (see below) and *muṇḍa-*, a difficulty arises from the fact that a homonymous root exists in Dravidian, cf. Tam. *cunṭu* “littleness, smallness, trifle”, *cotti* (*costi*) “lameness, deformity”, *collai* “defect, ruined, emaciated”, *tūl* “anything small”, *tūr* “stump of a tree”, *tuti* “littleness”, *tutṭuvam* “little, insignificant thing”. Since the Austro-Asiatic descendence of *da-dā* cannot well be questioned (cf. the Mon words quoted above) we must assume that the Tamil words are borrowings from Proto-Munda. Cf. Kann. *tuṇḍu* “maimed”, etc.

Besides *choṭe, chonda*, etc., Santali has a group of words with *e*, cf. *cedga* “small, puny, dwarfish, boyish”, *cerca* “stumpy, stunted, puny”, *cetra* “dwarfish, stunted”, *cenda, ṭenda* “young, not quite full-grown” (cf. *lenda* “small, young”, and *ceṭea, cedga, cedra, ceḍe*, etc. “bald on the crown of the head”, Ho *cere* “bald”)<sup>50</sup>). As a loanword it occurs in Skr. *ceta-*, m. (Mṛcch., Sāh. D.), *cetaka-*, m. (Bhartṛh., Hitop., etc.) “male servant”, *ceṭī-*, f. “female servant” (Rām., S'āk., etc.), lex. *ceda-, cedī-*, etc. Like *dīṇgara-*, m. “servant” it presupposes an original meaning “boy”, cf. Pa. *ceta-* “servant, boy”, Pkt. *ceda-, cilla-*, m. “*bālah*” (Deśin. 3, 10), Mar. *cedā* “son”, *ced* “young woman”, *cedrū* “little child” (see Turner s.v. *celo*). As for Hi. Mar. (etc.) *celā* “disciple”, Bloch 331 f. separates it from Skr. *ceta-* and connects it with Kann. *cillaṛa, cillu, ciru* “smallness”, Tam. *cila* “a few”; but according to Burrow, BSOAS. 11, 123, *cil-* is from *kil-*, which excludes in his opinion Bloch's explanation (ibid. n. 1). Hi. *celā* is no doubt connected with Skr. *ceta-*. Cf. Hi. *beṭā* (s.v. *baṇḍā-*).

A nasalized derivative from *da-dā* “bare, stripped” is S. *nandan* “im-poverished, destitute” (either *na-nda + n* or *nan + dan*). It is possible, therefore, that Pkt. *ṇandana-*, m. “servant” (Deśin. 4, 19) is a similar derivative from *da-dā* “small, child, servant”.

§ 15. Skr. *śuṇḍā-*, f. “trunk of an elephant” (since Mhbh.) : *tunḍa-*,

<sup>49</sup>) But cf. Tam. *tunṭi-* “to cut, sever”, *tunṭam* “piece, fragment”.

<sup>50</sup>) M. *ceṇḍā* “a young male or female of 13 or 14 years of age, just before puberty”.

n. "beak, snout, trunk, mouth, face, point" (since Taitt. Ār., cf. *tūṇḍika*- "snouted" Ath. S. 8, 6, 5). Bloch, BSL. 25, 18 f. (= Pre-Aryan and Pre-Dravidian 56) derives *tūṇḍa-* from Dravidian (cf. Tam. *tūṇṭi* "beak", Gondi *toḍī*, *toḍḍī* "mouth, face", Malto *toṭo-* "mouth", which was however questioned by Ramaswami Aiyar on account of the isolated character of these words (and their cognates) in Dravidian (see Congratulatory volume offered to G. H. Ojha, p. 16, n. 2, and p. 17) <sup>51)</sup>). Neither *śūṇḍā-*, nor the NIA. equivalents (which point to *\*thōṇṭa-*, *\*thōṇḍa-*, *\*thūḍḍa-*, *\*toṭṭa-*, etc., see Turner) allow us to decide whether these words are of Dravidian or Proto-Munda origin. Of particular interest is however the NIA. word-group corresponding to Skr. *cañcu-* "beak", cf. Mar. *cōc*, *cūc*, *ṭōc*, Lhd. *cuñj*, Si. *cūji*, *cōṭa*, Beng. *cōṭ*, Guj. *ṭoc* (see Turner s.v. *cuco*). Bloch, Langue marathe 170, held these words to be influenced by those for "lip" (Mar. *ōṭh*, Beng. *ṭhōṭ*, etc.) but they are perfectly clear if we assume an original *\*dūṇḍa* (*\*dāṇḍa*, cf. Guj. *cāc*). The varying treatment of *d* in such cases as Beng. *cōṭ*, Guj. *ṭoc* is paralleled by similar irregularities in the development of *d* to *ṭ* and *l* (see s.v. *lorāyati*).

The basic meaning of this word-family is "protruding, projecting", cf. Tam. *cuṇṭu* "lower lip", *conṭu* "blubber lip", Skr. *uttuṇḍita-* "prominent", *tuṇḍila-*, *tuṇḍibha-* "having a prominent navel", *tundila-* "pot-bellied", Nep. *tuṭi* "spout", etc. Now Munda has a large number of words which point to a root *da-ḍa* with the same sense, cf.:

"protruding": S. *loṭ loṭo* "to swell (lip)", *loṭ loṭo* "protruding (underlip)", *soṭ soṭo* "protruding, sticking out", *soṭa* "protruding (teeth)", *siṭkōc* "having do.", *sui sui* "to pout, to be enceinte" (: *dui qui*, p. 134!); *cuṭun'* "protruding, standing out (posterior)" is ambiguous on account of *bituc'* "to turn the posterior", *biṇḍuc'* "to thrust out the underlip" (root *da-ya?*). Cf. Nep. *cussa* "pointed, protruding", Kann. *cuñcu* "projecting ledge".

"point": S. *ṭoda* "the point of the wooden plough", *tūṇḍi* "the front end of the shafts of a cart" (reborrowing from Aryan?), Kh. *tuigol* "point, to point out"; S. *cui cui* "peaked, spiry, pointed", *cuiṭa* "point, pointed, to sharpen" (and many other words as *coela*, *suilā*, *coega*, *soega*, *coemor*, etc.), Ho *cuṭkāe* "tip, top, peak, point, brim of a vessel" and probably *cunḍul* (M. *cunḍul*, K. *cundil*) "to point with the finger" (cf. Kh. *tuigol* and Engl. *to point*; are Tam. *cuṭṭu-*, Kann. *sūṭtu-*, Kui *sūṭa* "to point with the finger" Munda loanwords?). — Cf. Skr. *tuṇḍa-* "point" in *ayastuṇḍa-*, *dhūstuṇḍa-* (Bālarām.), and *tūṇḍe* in the comm. on Baudh. KS. 6, 25, rendering *cubuke* "die Spitzen der beiden Havirdhānakarren", Hi. *ṭoṛā* "eaves", Nep. *ṭuṭo* "the point of a plough-share". Skr. *sūcikā-* "elephant's trunk" is ambiguous.

"top": S. *ṭui* (< *\*duy*) "top, pinnacle", *dhoj* "top (of a tree)", *cōṭ*

<sup>51)</sup> Highly improbable are the IE. derivations from *tud-* (Uhlenbeck) or *\*trṇda-* (Thieme, ZDMG 93, 137).

"top; firmament", *condro* "peak, highest point", M. *cuti* "the point or top of anything" (cf. Ho *cutkāe* "top"). Cf. Nep. *culi* "top, summit", etc.

"end": M. *tuṇḍu'* (Bhaduri), *tundu* (Rakhal Das Haldar) "end, edge", Ho *tuṇḍu* "end" (cf. Tam. *tuṭi*, Kann. Tulu, Tel. *tudi* "end").

"tuft of hair": S. *duci* "tuft of feathers or hair", *dōcōt'* "comb of a cock", perhaps *tuilā* "lock of hair left on the crown of the head" (cf. *tuī* "top"; contaminated with *tuilā* "to make bare"?); M. *cuṭā* (*cuṭā-ub'*) "tuft of hair on the crown of the head", Bh. *curcutia*, id., Ho *ciṇḍi* "hair-ornament". — Hence Skr. *cūḍā-* "top, tuft of hair on the crown of the head", Pa. *cūlā-* "crest, cock's comb"; the original meaning is preserved in Skr. *cūḍā-*, *coda-*, m. "protuberance on a sacrificial brick" (since S'at. Br., Taitt. S., cf. Skr. *cūlā-* "point", *cūlikā-* "crest, summit, comb of a cock", Pa. *cūla-* "protuberance", Ass. *sulā* "projection on a wooden sandal"); Pkt. *chiṇḍa-*, n. "cūḍā *chatram* *dhūpayantram* ca" (Deśīn. 3, 35, v.l. *chiḍḍa-*, *chenḍa-*, etc.), *chenḍā-* "śikhā navamālikā ca" (ibid. 3, 39), *chillī-* "śikhā" (3, 27), *cada-*, m., *cōṭī-*, f. "śikhā" (3, 1). The IE. etymologies proposed for *cūḍā-* (e.g. Wackernagel, Altind. Gramm. I, 169, Scheftelowitz, ZDMG. 59, 692, cf. Bartholomae, Zum altiran. Wörterb. 125) are obviously incorrect but the Dravidian equivalents (e.g. Tam. *cūli*, *cūṭam*, *cūtu*, *culli*, *cūṭtu* "crown, crest, comb") present serious difficulties. Kittel and Bloch derived the Skr. word from Dravidian<sup>52)</sup> but the Drav. words may be early borrowings from Proto-Munda (see below).

"hip" (lit. "projecting", cf. S. *ḍuke*, M. *ḍikkā* "hip": S. *ḍok* *ḍoko* "projecting"): M. *duri*, Ho *duri-jan* "hip-bone", S. *ḍoṭe*, *ṭoṭe* "to carry on the hip". — Cf. Pj. *cūlā* "hip-bone", Si. *cūri* "hip", Hi. *ḍhur* id., Kann. *sonṭa*, Tel. *tuṇṭi*, id., Kann. *toḍe* "thigh", etc.

"lip": with *loṭ* *loṭo* "to swell (lip)", *loč* *ločo* "protruding (underlip)", *sui* *sui* "to pout" are connected Ho *loco* "lip, elephant's trunk, pig's snout", M. *lāco*, *lockor* "lip", Kh. *lucur* "lip", S. *luṭi* "lip, mouth, outlet (for letting liquids out)". Cf. the Dravidian words for "lip": Kuvi *luḍa*, Kui *ṭōḍa*, *ṭōṇḍa*, Kann. *tuḍi*, Tam. *tuṭi*, Mal. *cuṇḍu*. Several of these words are not in common use (see Ramaswami Aiyar, op. c. 17, who considers the possibility of derivation from *tuṇḍa-* and *śunḍā-*); they are prob. Munda loan-words. Initial *d* appears in Tulu *duḍi*, id., and in Himalayan languages, as Dardic (Torwali *dūt*, Dameli, Bashkarik *dut*, Palola *dhut* "lip") and a Khambu dialect of Tibetan (Chouras'ya *dūli* "mouth", Ling. Surv. III, 1, 345). They must be independent borrowings (unless we should have to assume voicing of initial plosives). T. Burrow, BSOAS. 11, 337, derives Kann. *tuṭi* "lip" from *\*tur-ti*, which he (like Schrader, BSOS. 8, 756) compares with Finnish *turpa* "snout, muzzle" etc., while he connects Mal. *cuṇḍu* "beak, bill, lips" with Finn. *suu* "os, ostium" etc. But So. *t'ōd-*, *t'ūd-* "mouth, snout" (infixed *\*tāmūd-*, surviving in the compositional form *tam-*,

<sup>52)</sup> See particularly Ramaswami Aiyar, op. c. 12 f.

cf. Kh. *tamod*, *tomod*, J. *tamar*, Remo, GB. *tummō*, id.)<sup>53</sup>) is an Austro-Asiatic word, cf. Khasi *shin-tur* "mouth", and with nasalized initial: Ulu Indau *nut* "mouth", Semang *tē-nut* "mouth, lip, snout of animals", Semang *lă-nud*, Ulu Tembeling *kē-nut*, Orang Hutan of northern Johore *s-nut* "mouth". Tam. *nuŋai*, *nuŋi* (Mal. *nuni*) "point, tip, end" (which Burrow, p. 333, connects with Finn. *nenä* "Nase, Ende, Spitze") may represent a similar nasalized form of this root.

"nose": Nep. *thutunu* "nose, snout".

"buttocks" (cf. Hi. *tīkaṭ(h)* "buttocks, posteriors", Pkt. *dukkha-*, id., S. *ṭiki*, *dęke* "buttocks, rump" : *ḍok* *ḍoko* "projecting") : S. *linḍhi* "hind-quarters, anus, female parts", *linḍ bhiṇḍ* "corpulent, with a big posterior", M. *lāndi* "buttock", etc. Cf. Pkt. *duttha-*, n. "buttocks" (*jaghanam*, Desīn. 5, 42). Some other words for "female parts" may belong to this group, as S. *tōṇe* (< \**ḍuṇ-*), *tōe* (< \**ḍuy* < \**ḍud*) "clitoris", Hi. *tīṭā*, *cīcā* "lingula vulvae mulierum", Nep. *tisi* "mons Veneris aut duo labia vulvae"<sup>54</sup>).

"navel, big-bellied" (cf. Pkt. *poṭṭa-*, n., Mar. *poṭ* "belly" : Skr. lex. *potika-*, m. "a boil", M. Ho *buṭi* "navel")<sup>55</sup> : Skr. *tundī-*, f. (lex. *tundi-*, *tuṇḍi-*, *tuṇḍikā-*) "navel", *tunda-*, n. "belly"<sup>56</sup>, *tundila-* "big-bellied" (S'āñkh. GS., etc.), *tundibha-* "having a protruding navel", etc. Cf. Hi. *tuṇḍī* "navel" : *tuṇḍā* "knob in the back part of a turban"<sup>57</sup>).

"chin": Hi. *ṭhōṛ(h)ī*, *ṭhuḍḍ(h)ī*, Beng. *thūṭ(h)i*, *thōṭ(h)ā*, *thūṭni*, Ass. *thutari*, etc. (see Turner, s.vv. *ṭhūṭo<sup>2</sup>* and *thutunu*). Cf. Skr. lex. *joda-* "chin"<sup>58</sup>).

If the original meaning of Skr. *cañcu-*, *cuñcu-*, *caṇa-* "famous, re-knowned" was "prominent", they represent the prenasalized and nasalized forms of this root (*da-ṇḍa* and *ḍa-ṇa*).

<sup>53</sup>) S. *thuti* "mouth" is perhaps a reborrowing from Aryan; but cf. Pareng *tōṭ*.

<sup>54</sup>) The connexion of Skr. *cūta-*, m., *cūti-*, f. "anus" is doubtful, cf. also Tam. *cūtu* "anus, buttocks, pudendum muliebre", *cūcu* "anus".

<sup>55</sup>) Otherwise Ramaswami Aiyar, op. c. 18, who derives *poṭ* from Dravidian.

<sup>56</sup>) The IE derivation proposed for this word (\**tu-m-do-*, root \**teu-*, see Walde-Pokorny I, 708) fails to account for *tundibha-*.

<sup>57</sup>) Semang (Plus River Valley), *dūṭ* "navel" is probably related; if so, it corroborates our assumption that the initial consonant was a sonant. Mon *pongloṭ* (*pong lāṭ* Halliday) "navel" may possibly have *l* < *ḍ* (see above, p. 133). If however Semang *lūs*, id. would also belong to the same group, we should have to assume *s* < *ḍ* also in Further Indian languages. Only a detailed examination of the materials could decide this question.

<sup>58</sup>) Cf. Lat. *mentum* "chin" : *ēminēre*, K. *otā* "chin, knob, knot" : S. *oḍkoe* "small protuberance", M. *oṭo* "knot", and Skr. *chubuka-*, n. (RS., Sat. Br., etc.), *cubuka-*, (ĀpSS.), *cibuka-*, n. (Yājñav., Suśr., Var. BS.) "chin" (original sense "point", as may be inferred from *cubuka-* "die Spitze eines Altars", Śulbas., dual "die Spitzen der beiden Havirdhāna-Karren". Baudh. KS.). Since *cibi-*, *cibu-* (Lex.) may be inferential forms (-*ka-* in *cibuka-* being taken as the Aryan formative), we may perhaps compare S. *bukā* "navel" (cf. Semang *cibak*, *cubak*, *cubuk* "hill, mountain", Khmer *buk* "beard", *bak* "Auswuchs" and Semang *sābak* "lips"?). Cf. *cha-maṇḍa-*, *che-maṇḍa-* (p. 105).

§ 16. Of the overwhelming number of NIA. instances only a very few seem to have been noticed hitherto. Chatterji 482 f. points to an interchange between palatals, cerebrals and dentals by the side of a (rather problematical) interchange between palatals and gutturals. On p. 506 he tries to account for similar cases by assuming a change  $j > d$ , whereas Tedesco, Language 19, 15, assumes  $j > \dot{d}$ <sup>59</sup>). Since many instances have been discussed on the preceding pages, only a few additional examples will be quoted.

Nep. *sero* : *tero*, *dero* "squinting" (cf. S. *terā*, *terāha*, *thesra*, which render the connexion with Skr. *tagara-*<sup>60</sup>) problematical); Nep. *buco* "mutilated" : *buṭo* "stump", *bhutte* "blunt" (see s.v. *bañḍā-* "maimed"); Nep. *sarkanu* : *larkanu* "to slip away" (cf. S. *coṛet'* : *laṛkac'* *lurkuc'*, *loṛoṇi* *coṛoṇi*, *loṇḍoc'*, id.); Nep. *copnu* "to dip, soak" : M. *ḍobe*, *tupu* "to dip" (see s.v. *jambāla-*); Nep. *cūgo* : *ḍhūgṛo* "bamboo vessel" (cf. S. *coṅga*, *ṭhonga*, p. 135; Chatterji 482 wrongly compares Beng. *khoṅgā*, *khuṅgī*, id.); Nep. *losō*, *lojho* : *lothro* "slack"; Nep. *jhuknu* : *ḍhoknu* "to bow"; prob. Nep. *jhūṭ* : *ḍhāṭ-ḍhūṭ* "lying"; Nep. *cheknu* "to stop, prevent, hinder" : *ṭok*, *rok*, *rokṭok* "obstacle" (see above, s.v. *jaṅgāla-*); Nep. *jhāknū* "to peep" : Hi. *ḍhūknā* "to look, lurk, peep" (: *johnā* "to look at, behold"), *tāknā* "to look at, gaze on", *ṭaktakī*, *ṭikṭikī* "a fixed look, stare"; Hi. *jhalnā*, *jholnā*, *jhūlnā* "to swing, sway to and fro" : *dulānā*, *ḍolā* (see p. 135; Skr. *jholičā-*); Nep. *jhamko*, *jhumko* "cluster, bunch", *jhuppo* "id., tuft" : Beng. *thubā* "bunch", Ass. Beng. *thop*, id., S. *edē* *ṭhompe* "cluster", *ṭhaba* *ṭhube* "in a cluster" etc. (cf. Kann. *tombe* and Turner s.v. *thupro*); Nep. *sig* *sigō*, *siga* *sigō*, *siksiko* "a feeling of uneasiness or reluctance" : *dig* *mig* "disgust, nausea, shuddering" (cf. Skr. *dhik?*); Hi. *jhakolnā* "to shake", *jhok* "a shove or push" : *dhakelnā* (dial. *ḍhakalnā*) "to shove, push, jostle" (cf. S. *ḍhaka*, id., etc.; perhaps Mon *thaka*, *saka* "to push off" is related); *chab* = *ḍhab* "shape, form figure" (adj. *chabīlā* : *ḍhabīlā*), see p. 68.

Hi. *jāgar* "the thigh and the leg, leg" is connected with Hi. *ṭāg*, *ṭāg* "the leg from the hip to the foot, a share", *ṭāgrī*, *ṭāgrī* "leg, thigh", Beng. *ṭān*, *ṭheri* "leg", *ṭenīgrī* "leg of meat" (Chatterji, Origin and Developm. 482, 493). Cf. Skr. lex. *ṭaṅka-*, m.n. (Hem. Med. Trik.), *ṭaṅkā-*, f., *ṭaṅga-*, m.n. (Hem. Med.), Pkt. *ṭaṅka-*, n. "jaṅghā" (Deśīn. 4, 7). From *ḍa-ka* or *ḍa-ga* "wide apart", e.g., S. *ḍak* *ḍaka* "wide-spreading", *lañ* *lañ* "with legs wide apart, wide open", *ṭak'* *ṭak'* "open, wide, extensive", *leñget'* *leñget'*, *leleñget'*, id., *cag* *caga* "to part the legs wide", *ciga* cage, *cīṅga* *caṅge*, *coṇ* *coṇ* "with legs wide apart", *cañ* *cañ* "straddling, expanded", *caṅga* "bifurcated, branching off, branch, bough". Cf. on the one hand Hi. *ḍōghī* "branch of a tree", Nep. *coke* "fork made by two pieces of wood", on the other Nep. *ṭukrukka* "in the position of squatting" (: S. *coṇ* *coṇ* "on one's hams"), Kann. *jaṅge* "a stride".

<sup>59</sup>) Similarly the PTS. Dict. s.v. *ḍāka-* assumes *s* < *ḍ* on account of Skr. *śāka-*, cf. Bloch 116.

<sup>60</sup>) Thus Chatterji; see however Turner s.v. *tero*.

Hi. *jhagṛā* “wrangling, quarrel” (for the equivalents in other NIA. languages see Turner s.v. *jhagṛā*) has some interesting variants, cf. dial. *jhagṛā*, id. (cf. Skr. *jhakaṭaka-*, *jhagaṭaka-*, Schmidt, Nachtr.), and *jhak*, *jhak-jhak*, *jhik-jhik* “wrangling, altercation, dispute”. Similarly Beng. *jhagṛā*, *jhakṛā* “quarrel” : *bakā-jhakā* “to reprimand, rebuke, speak sharp words”, cf. Pkt. *jhakkia-*, *jhīṅkha-* (and *ujjhīṅkia-*, comm.), n. “reproach, censure” (*vacanīyam*, Deśin. 3, 55). See Chatterji 478. The original meaning of *jhagṛā* is accordingly rather “dispute” than “fighting” (as presupposed by Turner’s connexion with Mar. *jhagaṭnē* “to seize violently, collide”). Cf. root *du-ga* : S. *dhūngraū*, *dhūngra* *dhūnṛi* “to rebuke, revile, quarrel”, *taṇgrao*, *taṇgrāu* “to reproach, upbraid, chide”, *tergen’* “to snap at, chide angrily”, *tegec’ tagum*, *tegec’ tegec’* “to snap at, insult”, *regeñ’* *tegen’* “quarrelling, to quarrel, wrangle”, *regeñ’ regen’* “snappishly, to scold”, *rego peṭo* “at variance, to chatter, dispute, quarrel”, *raga rāgi* “quarrel(ling), to quarrel”, *ragaṛ jhagaṛ* “a quarrel, to quarrel, wrangle”, *raṅga rāṅgi* “to have a fierce quarrel”, *raṅgao* “to become furious, raged”, *lag* “a quarrel, animosity”, *ruhēt’* “to scold, censure, abuse, rebuke”, *lage loṛē* “id., to quarrel”, *lakaṛ phecañ* “quarrels, dissensions”, *lakṭha*, *lokṭha*, *lekṭha*, *lauṇa lagta*, *lauṇa lokṭha*, *lokṭ(h)a* (etc.), id., and, according to Campbell, *jigṛa jigri* “to quarrel, wrangle”. With prefix *e-* : *erañ* in S. *etrañ* “snappish, irascible, to snub, speak angrily to”, M. Ho *erāñ* “to abuse, chastise, quarrel, scold” (*eperāñ* “quarrel, dispute, bad terms”), K. *ārañ* “to abuse” (*āparañ* “to quarrel”). Cf. So. *tūñkā-* “to abuse, scold, use indecent words”, Hi. *aṛāṅg* “quarrelsome”.

Hence Hi. *jhagṛā* and S. *lakṭha*, *lakaṛ*, *ragaṛ*, *jhagaṛ* represent an original *\*dagaḍ*. Dravidian loanwords are, e.g., Kann. *jagaḷa*, Tel. *jagada* “quarrel, fight”, Kann. *jaṅke*, *jaṅkane* “chiding, scolding, crying out”, *jaṅkisu-* “to scold, chide”. The nasalized root occurs in Nep. *daṅgā* “dispute, quarrel, tumult”, Beng. *dāṅgā* “fight, brawl” (to be separated from Pers. *jaṅg* “battle” against Chatterji, op. c. 506). Or. *tokibā* “to reprove”, Hi. *toknā* “to blame”, Si. *tokaṇu* “to scold” are ambiguous, see Turner s.v. *toknu* (which is perhaps a contamination of two different words, cf. *tokā-ṭok* “quarrelling”).

Nep. *jhāpnu* “to cover”, which is derived from Skr. *jhampati*, p.p. *jhampita-* “to cover” (Yaśastil.) has the following variants: *chāpnu* “to cover”, *chopnu* “to cover, hide, wrap in”, *dhāpnu* “to cover”. Cf. S. *ḍambrao* “to cover, spread over, be clouded”, *ḍabao* “to cover, spread over”, *jhampa*, *jhompa* “to cover up, block, implicate” (Hi. *jhāpnā*, *jhampnā*), *jhapṛe* “to wrap up, cover, put a cloth on”, *ṭopar* “covering, to blindfold”, *ḥārup* “to cover by putting something over”, So. *rub* “to cover, put the lid on”, *dab* “to cover, obstruct, put a dam” (*yum* “to cover the body with a cloth, the house with a thatch”?), etc. From the same root are derived Hi. *ṭap* “covering”, *top*, *ṭopā*, *ṭopī* “hat, cap” (see Turner s.v. *ṭop*), and S.M. *tupri*, id. The Further Indian languages have equivalents

with initial *t*, e.g. Sakai *tup*, *kātop* “to shut, cover” (Malay *tutup*, *katup* “shut”), Khasi *tep*, Mon *tuip*, Stieng *tap* “to bury” (cf. S.M. *topa* “a grave, to bury, to cover over”, Hi. *topnā*, *ṭopnā* “to cover with earth, to bury”); with *r*, e.g. Mon *krop*, *krup* “to cover, conceal”, Stieng *grup*, id. (cf. So. *rub*, K. *ka-rūp*, M. Ho *hā-rub*), and with *d*, e.g., Mon *kedop* “to close, shut” (cf. So. *dub* “to shut, cover”); with *s*, *c*, e.g. Khasi *sop* “to cover, to thatch”, perhaps Central Sakai *cop'* “to bury” (but see Blagden's Vocabulary, D. 108).

## ADDENDA.

References are to pages and their four parts (a-d).

13c: S. *dondo* "with horns bent well back" indicates a root *da-da*. Hence the *r* may be the Proto-Munda variant of *l*. — 14a *arātakī*: *-akī*, *-akā* (for *-ikā*) seem to occur in substantives only, cf. *viśātakī*, *viśānakā*. Ath. S., *bhūmipāśakā* Sāmav. Br. (names of plants), *bhāradvājakī* "skylark". See F. Edgerton. The *k*-Suffixes in Indo-Iranian, Leipzig 1911, pp. 31, 77 (who refers to lex. *mṛga-rāṭ;kā*, f. "a certain medicinal plant", perh. a non-prefixed variant of *arāṭa*; lit. "deer's horn"?). — 18b: Pa. *halāhala*-, n. *kolāhala*-, n. "uproar, tumult". — 21c: *candrikācamatkāra* "splendeur du clair de lune" Bhāminīvilāsa 2, 92; etc. — 24a: lex. *tuvi-* = *tumbī*. — 24c: Add. Kh. *dimbu* "cucumis", Skr. *lambā* "gherkin" Suśr. and cf. pp. 66, 84. — 28a: lex. *kajjala* "cloud" (cf. lex. *mecaka*, id.), see Wackernagel II, 1, 84. — 30a: Mon *katak* "nape of the neck"? — 31b: Cf. Skr. lex. *parparī* "braid of hair" Vaijay. (wrongly Scheftelowitz, ZII, 2, 280). Note Skr. *kavalikā*, Pa. *kabālikā* "bandage" (< "wrapping"?). — 34b: Sakai *awāt* no doubt < \**awān*. — 35a: *ga-wa* in S. *gab gab, gabruk' gabruk'* "ravenously". — 35d: *kāśmala*- Gopālak. 60, 27. — 36a: Prefix *kāś-*? Or *kāś-mala* = S. *kolo molo*? Cf. *kos koso* "sulky, downcast". — 42b: Cf. Burrow, BSOS, 9, 720 (*kubja*- from Drav.). — 44c: Cf. Hi. *ghuṭnā*, Nep. *ghūro*, M. *mukūṭi* "knee": K. *khūni* "elbow" (*ga-da*). — 47a: Cf. perhaps lex. *kuvēṇī* "matsyadhānī" (*matsyakaraṇḍikā ca* Kṣīrasv.), Amara 1, 9, 16; *kupinī*, Pa. *kumina*-, n. "fish-net". — 48b: *khaṇḍayati* from Drav. according to Burrow, Transactions Philol. Soc. 1945, 98. — 50a: *po-ganda*- is a rhyme-word of *bandā*, *ṣaṇḍ(h)a*-, cf. Pkt. *poṇḍa*- "ṣaṇḍha ity anye", Deśīn. 6, 61 and pp. 78, 99. — 51d: Add *khaṇḍatya*- Ath. S. — 52a *khalv-āṭa*, cf. *lharv-ayati* 'cuts the hair' (Yaśastil.)? Add lex. *khaṇḍaka*- "nitrnakhaṭ", Pkt. *gaṇḍa*- "laghumṛgo nāpitaśca" (Deśīn. 2, 99), Skr. lex. *khalla* "leather" (Pkt. *khallā*, Nep. *khālo* "skin"), rhyme-word of *chālā* (root *da-də*, p. 79); S. *khēṇḍkeṭ*, *khēṇdea*, *khendra* = *hēṇḍkeṭ*. Cf. Mon *tha-kāṭ* "to be leafless", *tam-nāṭ* "shaven, bald". — 55c: *potma*, cf. *reḥhma*, p. 150, and perhaps Skt. *kūrmā*, m. "tortoise" (Ath. S., VS., TS., etc.). cf. S. *horo* M. *Ho horo* (So. *kūlū*, Kh. *kulu*), id. (~ Malay *kura-kura*, id.?). — 55d: A different word is *gāṛgara*-, m. "whirlpool, eddy" Ath. S. (Pa. *gaggaraka*, id.), cf. S. *gur gur(əu)* "to turn round, revolve, whirl", *gurlāu* "to whirl, eddy", *ghur ghur* "turning round and round", *ghur ghurāu* "to turn do., to stir", *girgirāu* "to turn hastily" (Skr. *ghūrṇati* "whirls", Hi. *ghurnī* "whirling, vertigo"?). No connexion with Lat. *gurges* (Wackernagel II, 1, 9). A third word is Pa. *gaggara*- "roaring", *gaggarāyate* "to whirl, roar, bellow", Skr. *gharghara*- "gurgling", m. "gurgling sound", *ghargharita*-, n. "grunting of a hog", *ghurghurāyate*, *ghuraghurāyate*, Pa. *ghurughurāyati* "to snore, etc.", Pkt. *ghurughuraī* "to grunt", Nep. *ghurghur* "snarling", etc.: S. *gar gar* "gurgling, rumbling, to gargle". — 58a: *campana*, cf. Tel. *camaru*-, *cemuru*- "to rub", Skr. *ādambara*-, n. "anointing (rubbing and kneading) of the body", Harsac. Read Skr. *capayati*. — 59b: *Nibida*- "nate nāśikāyāḥ" Pāṇ. 5, 2, 32 (= *cipiṭa*, 33). "low" (Kādamb.) is identical with Nep. *nepte*. Class. Skr. *nibida*- "thick, dense" is a different word, see p. 148. — 62c: *chatā*- "mass, lump, multitude", *satā*- "multitude, abundance", lex. *jatī* "multitude" (cf. Pa. *sata*-, Hi. *jhūḍ* "heap") ~ Kann. *taṇḍa* "mass, crowd, troop", *daṭtu* 'id.. army', *daṇḍu* army' ~ Nep. *dal*, *jhunḍa* "troop, herd" indicate a root *da-də*; identity with *jāla*- not quite certain. As for *jatā*- "braid of hair", see Petersson, Studien zu Fortunatovs Regel, pp. 4, 8 (IE. etymologies), Burrow, BSOAS, 12, 135 (together with *śatā*- "an ascetic's clotted hair", *satā*- "matted locks of hair" from Drav., cf. Tam. *catai*, etc.). — 63c: Add M. *jāṇjid*, Ho *jāṇjid* "bamboo net", M. *cāṭkā* "a large bamboo basket". — 65c: Add M. *caṅgā* "to bifurcate,

keep the legs wide apart", Ho *cucungur* "to sit on haunches". As for *taṇḍā*, cf. p. 34 and M. *candā*, Ho *candāi* "a step or stride", M. *cāṇi* "to stretch out or distend", Hi. *caddhā* "groin". — 66c: *hi-nadolayati*, cf. Kh. *hi-nduṇi* "to stoop" (~ So. *duringū-*), S. *hi-nījīt'* "to drain off" ~ *a-nījet'*, Khasi *kynjīt*, etc. Perhaps *hi-* < *ki-*, — 68b: Add Ho *dubut* "rump". — 72b: Kh. *jhamējham dā gīmte* "in driplets falls the rain"; cf. *jhimir jhimir dā no dēltaej*, *jhimir jhītā dā no gīmte* (Khāriā Along, nrs 1372, 1163). — 78c: Add M. *totā*, Ho *toṭā* "naked, to take off a dhoti or sārī" — 78d: Add Ho *tondāi* "brushwood, low jungle, scrub"; Pa. *thaṇḍilā-*, n. "bare ground" (Sanskritized *sthāṇḍilā-*) is a variant of *candilā-*, m. "barber". — 79a: So. *usāl* (compos. form *sāl*), Kh. *usāl* "skin", S. *chal* "skin, to skin". — 79c: Pkt. *thuda-*, n. "tree-trunk", Kann. *dindu* "stem or trunk of a tree (from the root to the branches)". — 79d: With Beng. *naṛī*, Nep. *chaṛī* "stick", cf. Tam. *taṛī* "chopping off, wooden post, stake, pillar, etc.". — 80a *jhāṇḍā* : cf. Skr. *jharjhara-*, m. "a cane-staff" (Apte). Kann. *jalle* "bamboo pole"? — 81b: Hi. Beng. Or. *neṭā* "lefthanded" < "defective" like Hi. *beṅgā* (p. 88), *dāwā* (see Turner s.v. *debre*). — 82a: cf. Prasun *nulū* "reed" < \**nada-* (Morgenstierne, Report on a linguistic Mission to North-Western India 66). — 88a: The words for "frog": Skr. *bheka-*, m. (Maitr. Up.), Hi. *bēg*, Beng. *beri*, Nep. *byān*, *beri*, *bhyāguto*, *bheguto* are hardly related. Cf. Sakai *tabēk?* (similarly Chatterji, Pre-Aryan and Pre-Dravidian in India XXII). — 89c: Pkt. *upphāla-* (Mṛcch. 165, 9. Parab), Skr. *samutphāla-* "galop" (Śabdakalpadruma). The nasalized root occurs in *phaṇ-* "to jump", cf. *Dadhikrā... pathām āṅkāṁsy ānv āpānīphaṇat* RS. 4, 40, 4, *vyātīnīr āphāṇayat* "made spring the steeds" 8, 69 (58), 13 (impossible Johansson, ZII. 3, 216: "schaumen machen", Caus. of *phaṇ-* "to coagulate, to foam"), *ṛṣyāñ iva pamphaṇataḥ parvatān prakupitān aramṇāt Śāṅkh.* SS. 8, 25, 8, *rurujur bhremire phēṇur bahudhā haritākṣasāḥ* Bhaṭṭik. 14, 28 (*phaṇ-* < \**phēṇ-* Wackernagel I, 192). — 89d: with *l-*, cf. Middle Beng. *phalaṅga*, Beng. *phāl* "jump, leap" (Chatterji 512). Skr. *spandate* "quivers, kicks", from which Hi. *phādnā* is usually derived (Turner s. v. *phādnū*) may be a Sanskritization of Pkt. *phandaī*. — 90a *pharphaṭānā* : cf. Skr. *pharphaṭīgate*, id., *pharapharita-*, n. "twitching of a horse's lip", Pkt. *phuraphurāād*: (*prakampate*, comm. on Mṛcch. 32, 13 ed. Parab). — 90b: Add M. *p(h)idil* *p(h)idil* "to move the legs and hands briskly". Kh. *puḍ* "to jump". — 91b: *pundra-*, m. (= *pundarīka-*), Hem. Med. — 92b *pīta-*: see Burrow, BSOAS. 11, 345 (from Drav.). — 97c *bhetī*: cf. S. *bhiṭuṇk'* "leaf-stalk, petiole". — 98c *dhella-*: Pkt. *dhilla-* "loose" (Pischel § 150) is not connected, cf. S. *dhilōṇi* *dhilōṇi* "loose, slack, not tight", *dhil(ōṇi)* *dhokoć* "loose, not firm", *līṇo lōṇo*, *līṇo lōṇo* "loose, not firm", *lēṇo lēṇo* "loose", *līdwa lādve* "to become loose", etc. Pkt. *sīdhila-*, *sādhila-*, id. (Skr. *sīthila-*, Ved. *śīthirā-*), however, scarcely contain Proto-Munda prefixes. Since aphaeresis of *si-* (Mhr. *dhilla-* < Mhr. *sīdhila-*, Pischel, Tedesco, JAOS. 67, 88) lacks any support (see also Chatterji 313, 498), *dhilla-* must be unrelated. As for Nep. *dhilo* "slow, slack" see below (ad 101c). — 98d. Add S. *peteć* "only husk without grain", M. *peteř* 'chaff'. — 99a. A third rhyme-word \**kusa-* (from *ga-da*, cf. Kh. *kundā* "husk", *kundu-sōr* "pounding-stone", M. *gundā* "a pounded substance, crumbs", etc.) possibly occurs in Pkt. *kukkusa-* (*dhāṇyādītusāḥ* Deśin. 2, 36), Pa. *kukkusa-* "the red powder of rice husks" (= *kundaka-*, id!) Otherwise Geiger § 15: < Skr. *kīknasa-*, m. Ait. Br. 2, 9, 2, comm. "*sūkṣmāḥ piṣṭāvayavāḥ*", cf. Nep. *po-gaṭā* "ears of rice with no grain inside", p. 50 ~ Tam. *potū* "empty or blighted ear of corn", Burushaski *pōt*, Balti *phut* "chaff, husks" (and Bur. *b-lta* "bald, scald-headed, hornless"). Other Munda words in Burushaski (partly adopted from Shina) are, e.g., *khūṭ*, (cf. Balti *khut khut*) "short" (cf. p. 112); *duḍūṇi* "stooping" (~ Kh. *hinduṇi*, So. *duringū*, id.); *jākēr*, "fork" (< Shina *cākēr*, cf. Nep. *coko*, p. 156); *gāṭi* "assembled, together" (Shina, id., cf. Ho *guṭi* "crowd", p. 55); *dim* "body, person" (Shina id., cf. p. 68); *dīp* "a wink" (Shina *dīp thōki* "to wink", cf. p. 133); *joṭo* "small, child, young", *jut'* "small", *joṭpāṭi* "small children", *cāt-* (*chāt*) "short, low" (cf. p. 152); perhaps *yai*, *ye-ic* "to appear, seem" (~ \**geć*, cf. So. *gē* "to look, seem, appear", *gij* "to appear";

cf. Khowar *yeč* "eye"?); etc. See Morgenstierne's Preface to Lorimer's Burushaski Grammar I, XII f. and cf. P. Poucha's theory of a Munda substratum in Yaghobi. — 99b: Skr. *van̥tha-*, m. "servant" Harsac. — 101c: Add S. *dundhā* "fool, blockhead, stupid", *dgl dgl* "indolent, lazy, sluggish", *dhosmos* "careless, negligent, lazy" (echo-word like *ločo boto* "stupid", see n. 143; cf. M. *dhoso* "lazy"), *lelha* "foolish, stupid", M. *lālhār* "fool, rash", S. *landheā*, *lonḍheā* "lazy, sluggish, indolent", M. Ho *lāndīā* "lazy" (: S. *landha* "stubble, utterly poor") ~ S. *ločo* "stupid". Cf. Kann. *dadda* "blockhead, stupid man", Pa. *datta-*, *dattu-* "stupid" (: *dandha-* "slow, silly, stupid", buddh. Skr. *dhandha-*, see Andersen, Glossary s.v., Geiger § 38 n. 4, Kern, Toevogselea I, 50), Ved. *tandrayú-* "lazy", *tandate*, etc., Nep. *tuto* "stupid", *tol(h)o* "an absent-minded person" ~ Nep. *jaire* "fool, idiot", Western Pahari (Cameālī) *jalha* "dumb" (cf. S. *lelha*, Nep. *tolho*), Hi. *caūḍū* "blockhead, dolt, fool" ~ Hi. *lat̥har* "slow, lazy", Nep. *lan̥tha* "fool", *lāṭo* "deaf and dumb, stupid" (cf. Skr. *badhirā*, Kann. *hotṭa*, p. 102), *lote*, *lojha*, *loso* „slack“ (cf. Burush. *lāša*), Skr. lex. *locaka-* "nirbuddhiḥ" (Hem. Med.), Pa. *lāla-*, *lāla-* "silly" (Skr. *lālaka-* "jester", Kern, Toevogselea I, 157), Skr. *lāta-* "fool, blockhead" (Apte). Skr. *jada-* "foolish" < "torpid"? (Lüders, KZ, 42, 194, n. = Phil. Ind. 180 n. 1). — 102d: Mar. *maīnd* "heavy, slow, stupid" (Bloch 75: "tout à fait obscur") ~ S. *māerā* "clean-shaven" (p. 104), M. *māerā(hā)* "one having little or no moustache". Add Nep. *mātho* "slow" (= S. *matho*, p. 105) and S. *modhu* "sluggish, slow" (= Hi. *modhū*, Tel. *moddu*, Tam. *mottu*, etc.) ~ Nep. *bodho* "blunt, sluggish, torpid", Hi. *bhōdū* "stupid" (see above *caūḍū*), Beng. *bhōdā* "a lumbering fellow, fat and foolish" (Chatterji 516; blended with *ba-da* "fat", p. 145), Nep. *bholo*, Si. *bhoro* "simple" (Skr. lex. *bhela-*, Tel. *bēla*, Pkt. *bhambhalā-* "foolish"), Guj. *phāṭḍo* "eunuch, fool". — 104d S. *marca* (cf. M. *marcā*, Kh. *mārcā* "fallow"): the same formative in Ho *darca* "beard" (p. 64). — 105b: Add Pa. *camari-* "a kind of antelope". — 110d: Add Semang *bit* "to turn", *habit* "twisted", Bahnar *hauēn* "with distorted limbs", *uit* "to roll into a round shape", etc. (see Blagden's Vocabulary T 250, 265, B 175). — 114d: cf. Skr. lex. *naḍaha-*. — 115a *lan̥t̥*: Guj. *lāṭho* "paramour" (wrongly Turner s.v. *lan̥tha*). — 117b: cf. *ullālayati*, Cārud. ("lockend" Morgenstierne, Über das Verhältnis zwischen Cārudatta und Mṛcchakaṭikā, p. 19). But *ullālayitvā* (Pañc. 4, 34, 8 Bühler) means "jumping up", cf. *sam-ul-lal-* "to jump" (Pūrṇabh. 87, 19). — 119c *tarutūlikā-*: cf. Pa. *tuliyā-* "flying fox", Kann. *tōle* "large bat, flying fox". — 121d: Add Hi. *kirkirā* "gritty, sandy". — 123b: For the prefix *śr-* (Proto-Munda *sər-/sar-*) cf., e.g., *Sēbinda-* RS.: *Bandā-* (cf. Acta Orient. 17, 307 ff.), lex. *s̥kandu-*, f. "itch, scrub": *kaṇḍū-* (*kuḍū-*). — 124d: Prefix *ni-*, cf. Pkt. *nijjhara-*, *nijjhūra-* "decrepit" (*jīrṇam* Deśin. 4, 26), Mar. *nijhūr*, Nep. *nijer* "slender, weak": Skr. *jarjara-* "decayed, worn out, perforated"; *jhārjhārīta-* "exhausted, withered"; cf. S. *jhadga*, *jhadgoč*, *jhedge* "torn, worn out, dilapidated", *jhargoč* "in disrepair", *jhador pador* "torn, dilapidated", etc. (cf. p. 134). Root *da-da*, e.g. Nep. *thotro* "old, worn out". Here may belong Pkt. *jhūsi(y)a-* "kṣīṇah, kṣapitah" (see Pischel § 209). — 126a: Cf. perhaps M. Ho *tusin* "to wear, put on, dress, adorn" (prefix *tu-*). — 127a: Add So. *āmbā* "to low". — 131c: Ramaswami Aiyar only denied the possibility of "fricatisation" of medial *d* (but cf. Winfield, A Grammar of the Kui Language [1928] 6, 223 f.!). In the Journ. of the Dept. of Letters (Calcutta Univ. Press) 19, 1929, 6, n. 1 and in Ind. Ant. 59, 1930, 201, n. 7 he showed the change *t* > *s* to have taken place even before back vowels. See also Ind. Hist. Quart. 10, 37 ff. (Tam. *īr*, Gondi *ēr* "water" > Kui *ēsu*, Kuvi *ēju*). Tuttle l.c. (and Am. J. Phil. 50, 1929, 148) explains *t* > *s* by the palatalizing influence of a preceding *i*. — 133: The Austro-Asiatic character of this variation can hardly be questioned, cf. Mon [thau] "old", *ye-thāo* "old man", Khasi *k-thau* "grandfather" ~ Khasi *yau*, *kyn-iau* "old", *k-iau* "grandmother", Mon *p-yu* "to be old", *pe-yu* "old age"; Mon *pe-tōm* "night" (Central Nicobar *hafōm*, id.) ~ *yōm*, *kha-yom* "to be dark", Semang *lem-yom* "evening" (cf. unnasalized \**top* in Semang *top*, Sakai *atob* "evening", Central Sakai *tōp* "night" ~ \**dup* in Kh. *idib* "evening" if < \**ē-dup* ~ \**rup* in So. *orub*, K. *sin(ā)-rub*, id. ~ *lup* in S. *lupāk*, *lumpāk* "to get dark" [cf. Kenaboi *jēlūm* "eclipse"] ~ \**yup* in Khmer *yup*, Khmus *yopa* "night", Sakai [Kerbu river valley]

*nayup* "sunset", S. [M. Ho] *ayup* "evening". With a different vowel: S. *kaḍam* *kaḍam*, *galam galam* "in the dark, at night" ~ Sakai *klam* "night", Malay *kēlam* "dark", *malam* "evening, night", *gēlap* "dark", etc.). In Mon there is a regular interchange of initial *t(h)* and *s*. Other instances are: Semang *yoh* ~ *Besisi roh* "bough of a tree", Semang Kedah *hijōb* ~ *hērōb* "to know"; Old Javanese *cucuk* ~ Batak *tuk tuk*, Bisaya *tok tok* "beak" (Wulff, Über das Verhältnis des Mal.-Polynesischen zum Indo-Chinesischen 56 f.); in Indonesian there is a frequent interchange of *t/s* (e.g. Malay *putar* ~ *pusar* "to turn") and of *d/r* (Old Jav. *dañ* ~ *rañ*, cf. also R. A. Kern, Bijdragen tot de Taal-, Land- en Volkenkunde van Nederl. Indië, vol. 102, 327). — 134a: Cf. Nep. *dhodro*, *dhotro* "hollow", Ass. *dhond* "hollow of a tree", Guj. *foto* "pipe, throat", Skr. *susirā-*, *śusirā-*, Pkt. *jhusirā-* "full of holes" (Pischel § 211); see above p. 130 for Drav. cognates. Cf. S. *dhōdea*, *dhodra*, *dhōde*, *dhōdyo*, *dhōde(y)o* "hollow", *dhōdro*, *dhēdre* "full of holes, holey", *dōdhōr*, *dōndhōr*, *dander*, *dōndōr*, *dōndōrpak'* "a hollow, cave, den". A rhyme-word of *dander* is Skr. *kandara-*, m.n. "cave, glen" (Mhbh. Rām.); not composed of *kam* + *dara-* (Pott, Etym. Forsch., I, 1833, 166. Benfey, Pet. D., Wackernagel II, 1, 85, Charpentier, Monde Or. 18, 1924, 13), cf. *kukundara-*, n. Suśr., *kakundara-* Yājñ., lex. *kukundura-*, n. "the cavities of the loins", *kotara-*, m.n. "hole in a tree", perh. lex. *kukūla-*, n. "a hole, ditch, filled with stakes" ~ S. *kondha* "a cave, hollow", *khondlak'* "a hole in the ground, ditch, full of holes", *khōr-lōñ* "ditch, cavity", *khōyō* "a hollow in a tree", Ho *kukuru* "a hollow tree", etc. (Cf. Ved. *kātā-* "depth, hole"?). As for lex. *kandara-* "āṇkuśāḥ", cf. S. *kōndē* "crooked, bent", etc. — 135b: Erroneous explanations by Wackernagel, II, 1, 9 (*jhīñjhī-* an onomatopoeia), Pischel §§ 211, 326 (*jhāruā-*, *jharua-* from Skr. *śarv-* "śīrṣāyām" or *ksar-*), and Pisani, Geolinguistica e Indoeuropeo § 206 (: Lat. *grillus*). Cf. Skr. lex. *śīrī-* "locust" ~ Hi. *śīrī*, id. — 135c: Apte quotes Skr. *cintidī-*. — 135d: Cf. Bahnar, Churu *bit*, Jarai *pit* "to close the eyes"? — *ibidem*: Pkt. *thūna-* "thief" (hardly from *\*(s)tūrṇa-*, Pischel § 129) is no doubt connected with Tam. *tonṭi*, etc. (p. 130). Mon *klōt* "to steal", *kamlōt*, *palōt* "thief" suggest an Austro-Asiatic origin of *lunṭhayati*. If so, the Drav. words must be loanwords. — 136d: *Kirāta-* (lex. *kilāta-* "dwarf") may be a Drav. word on account of Pkt. *crīdā-*; palatalization of *k* is, it seems, unknown in Munda (except for such cases as S. *ic* "excrement" ~ Bahnar *ik*, *ic*, Halang *ek*). Cf. also *alakta-*, m., *lāksā-*, f. "red lack" < \**lakṭa* ~ S. *lāhi* "lac insect", *lāhī* (M. *lāhti*) "wristlet made of lac"? — 137b: As Professor F. M. Th. Bohl kindly informs me, Accadian *kurkizānu* means "pig". He refers to Br. Meissner, Beiträge zum assyrischen Wörterbuch, II no. 33, p. 39 f. (= Oriental Inst. of the University of Chicago, Assyriol. Studies No. 4, 1932), and to B. Landsberger, Die Fauna des alten Mesopotamien (Abh. Sächs. Akad. d. Wiss. XLII/VI, 1934), p. 101. — 139a: Add Skr. lex. *tala-*, *talaka-*, n. "pond", Mar. *talē* "tank". — 140b: Cf. So. *jāñi-* *lō-* "waste land, village" (< \*"clearing")? Shina *rūñ*, Burushaski *rūñ* "open jungle with few trees, open grazing ground on hills" may be of Muncá origin, cf. Khasi *thūñi-rūñ* "naked" and the parallel Nep. *phāṅga-phūṅga* "naked, denuded, esp. land denuded of trees". — 140c: Add K. *dēngrā* "log". — 140d: Add. S. *dhokra* "poor, indigent". — 142a: Kh. *cokā* "skin of a fruit" (Tam. *tokku*) ~ Beng. *chol* "rind" (p. 79) and N. *chēṅgā*, Gondi *śēṅgā* "husks" ~ *tuṣā-*, *busa-* (p. 98 f.). Cf. Mon. *thanok*, *sanok* "skin, shell" from *sōk* "to peel, to skin". — 142b: Cf. Tam. *tāvuu* "to leap, spring", *tāvu-* "to jump up, skip", Kann. *avavalisu* "to jump" (if < *savval-*). The Munda evidence (add M. *lāphuā* "a species of bird that hops about") is not sufficient to decide between Munda or Drav. origin. — 143d: Johansson, ZII. 3 (1925), 234 rightly connects *pīṇḍa-* with *pāṇṭa-*, *phāṇṭa-*, etc., but still upholds the IE. origin. Note *pīṇḍa-* : *pīṇyāka-*, m.n. "oil-cake" = *bhāṇḍa-* : Pa. *bhāṇaka-* "a jar" (see below). Erroneous etymologies of *pīṇyāka-* : Lidén, Studien zur altind. und vergl. Wortforschung 87 f., Johansson, op. c. 233. — 144a: *kohāṇda-* < \**kumhāṇda-*? (Pischel § 127). S. *kohāṇda* "species of pumpkin; scrotum" is perhaps a Pkt. loanword. — 144b: If *kūśmā-* (Vāj. S., Kāṭh. S.), *kūṣmā-* (Maitr. S.) are the older forms of *kūśmāṇḍa-* (Wackernagel I, 225) this explanation cannot be upheld. Their meaning is however not certain. — 144c: K. *barbatti* "pulse" (from Aryan?).

— 144d: Hi. *mījū* "lentil"! — 145b: Skr. *potalita-* "kudmalitah" (Yāśastil.), cf. S. *poṭkoć*, *poṭkōl*, Kh. *potki* "to germinate, shoot" (S. *poṭra* "big-bellied", Kh. *potri* "pregnant", S. *puṭi* "to swell"), So *pēl* "to swell, grow in bulk (seeds)", Tel. *poṭtakaruku* "a bulging ear of corn, a swelling pod, ready to burst". — 145c: Another word for "belly" is Skr. lex. *phanda-*, m., *phāṇḍa-*, n. (Ujjvaladatta to Upādis. 1, 113), which Lüders, Kuhn's Zeits. 42, 1909, 204 (Phil. Ind. 188) rightly connects with *phaṭā-*, *phāṇā-*, *phuṭā-* "expanded hood of a serpent" (Johansson's paper entitled "Die Sanskr.-Wz. *phan-* und *phāṇṭa-*", ZII. 3, 1925, 212—234, is worthless). Cf. 1) with a; Sgh. *baḍa* "belly" (Kui *bandi*, Tulu *bañji*, Tam. *vāṇti*, *panṭi*, see p. 132) ~ Skr. *bhāṇḍa-*, n. "vessel, pot, box", Pa. *bhāṇaka-* "jar" (cf. *kābandha-*, p. 100!) and perh. *kamaṇḍalu*, m. "water-pot used by ascetics" (lex. *kamāṭha-*, m., id.; cf. non-prefixes Hi. *meṭā* ~ Beng. *peṭā* "earthen pot, pail"). Ramaswami Aiyar, Ojhā-volume 18, derives *phanda-* from Dravidian. 2) with *u*, *o*, e.g. Nep. *bhūri* "belly" ~ *bhuṭko* "an earthen jar" (cf. Tel. *bojja* = *poṭa*, Kann. *bojje* "belly" ~ Tel. *boṇdu* "round, globular", Kann. *boṭṭu* "a round thing", *buddi*, *buddu* "roundness", etc.). Cf. the words for "navel" (Tel. *boddu*, Kann. *budde* = M. Ho *buṭi*, So. *pūdī-*) and "teat" (Pkt. *boṇda-*, *bontana-*, n., Mar. *bōd*, Beng. *bāṭ*, *bōṭā*). A difficult word is Pa. *bondi-* "body", Pkt. *bondī-* "form, face, body", which cannot be kept apart from Tam. *ponti*, Tel. Kann. *bondi* "body" (cf. Tam. *pontai*, *putai*, *poti*, *puri*, id., *pottai* "anything bulky, body"). While K. Amrita Row, Ind. Ant. 46, 35, and P. V. Ramanujaswami, Deśināmāmālā II, 65, derive the Pkt. word from Dravidian, Lüders, Phil. Ind. 567 f., points to the Skr. equivalent *vṛndī-* in the Mahāvastu. If this is really identical with *vṛṇḍa-*, n. "multitude, host" (which was known in the Vedic period, see Lüders 568), it is unlikely to be a Sanskritization of *bondi-* and must rather represent Pr. M. \**w-ēt-nda* (infix *-ēt-*, cf. *trūt-*, *vrud-*, perhaps *saraṇda-* = *sāṇḍa-* "lizard", *śṛigāra-*, p. 126), cf. lex. *varanda-*, m. "multitude, pimple, heap of grass" (Mṛcch. 7, 4, cf. Morgenstierne, op. c. 28), *varandaka-*, m. "mound of earth; round, spacious". — With *phaṇḍa-* Lüders also connects *phaṇā-*, m. "scum, froth" (Taitt. Br.) and *phāla-*, n. "fruit". But *phaṇā-* (buddh. Skr. *phāṇī-* "molasses"), which cannot be separated from *maṇḍa-* "foam, froth, scum, cream", Nep. *phīj*, Mar. *phēs*, Kafiri (Ashkun dial.) *piēre*, id., may belong to a different word-group (cf. S. *phēr*, *phōṭo* "foam, froth"). Skr. *phēṇā-* (since RS., late Skr. *phēṇa-*, Wackernagel I, 194, Pa. Pkt. *phēṇa-*) is ambiguous, cf. Old Church Slav. *pēny*, Lith. *spāinē*, Osset. *finq* (Wackernagel I, 120). — 147a: Skr. *pela-*, m. "testicle" ~ *phala-*, n., id. (Epics, Suśr., see Lüders, Phil. Ind. 189) ~ Nep. *phul*, id. ~ Tulu *bitṭu*, Tam. *piṭukku*, id., S. *piṭiri* "swelling of the glands as in mumps", So. *pēl* "to swell, grow in bulk (seeds)", etc. The last word suggests identity of *phala-* with *phāla-*, n. "fruit" (since RS.), see also above (ad 145b). Dravidian origin (Gundert, ZDMG. 23, 519. Caldwell, Comp. Gramm., 2nd ed. 484, A. Master, BSOAS. 11, 301) was questioned by Kittel, Kann.-Engl. Dict., Preface XXIV, Bloch, BSL. 25, 17. BSOS. 5, 740. For the literature on this word see Johansson, ZII. 3, 232, Kuiper, Acta Orient. 16, 305, n. 2. — 149a: Pkt. *rokkaṇī* "horned", cf. M. *runkā* "pointing straight forward (of horns of animals)". — 150b: Skr. *toṭa-* "small, little" (Apte)? — 151b: With *leṭra* (*ceṭra*), *lenda* (*ceṇḍa*, *teṇḍa*) "small, young", *lenda turīṇ* "small, the youngest one, poor, destitute", etc. cf. Ho Kw. *lāi* (< \**lān-ic*, cf. KwErngā *lāiñi*), N. *lānā*, J. *landa* "child" and, no doubt, Hi. *laūḍā* "boy" (see p. 78 on Nep. *daūṭhe*), *larkā* "boy, son" (Beng. *leṛkā*, etc. : S. *leṛke* "youngster, lad, child"), to be separated from Panj. *ladikkā* "spoiled child" (Turner s.v. *laṛko*), see p. 115. — 152c: Nep. *cilkat*, *cirkat* "small children" is an identity-compound (Pkt. *cilla-* and cf. K. *gandā* "boy", pp. 50, 99). cf. *cilli*, f. "having children". — 152d: Hi. *nānha* "small"? (cf. Turner s.v.v. *nānī* "baby", *sānū* "small"). — 153c: Nep. *cose* "with protruding lips", *coso* "point. edge, corner"; Kann. *totṭu* "point, nipple". — 155a: Tam. *muṇai* "point, sharpened end, cape" < *nuṇai*? — 155b: Kh. *suṛu* 'navel'. — 156a: Add Beames, Compar. Gramm. of the Mod. Aryan Languages of India I (1872) 210 ff. (palatals > dentals or cerebrals). — 156b: Nep. *dhoknu* "to bow" ~ So. *cungū*. Kh. *hindun* "to stoop" (Javanese *doko*, *dēku*, Malay *tunduk*, id.). — 156d: Hi. *dag*, Nep. *deg*, *dek* "pace, step".

## INDEX <sup>1)</sup>.

### SANSKRIT.

aṅkura- 149 n.  
 aṅgada- 124.  
 aṅganā- 18, 127 n.  
 ajjhala- 29 n., 47, 127 n.  
 āṅda- 76.  
 aṅkūlva- 51.  
 aṅgaṇḍa- 50.  
 abaṅda- 95.  
 arāṭakī- 13 f., 159.  
 arāda- 13.  
 arāḍitara- 13.  
 arāḍya- 13.  
 arāla- 13 f.  
 argada- 14 f.  
 arḍuda- 15, 146.  
 arvudha- 146.  
 alambuṣa- 59 n.  
 alakta- 162  
 alābu- 24, 127 n.  
 avaṅda- 95.  
 avandhya- 96.  
 ahiṭuṇḍika- 54 n.  
 ākula- 16, 18, 73 n.  
 āṭopa- 18 f., 23.  
 āḍambara- (pomp) 19 ff., 74; (noise) 19 ff.;  
     (mass) 21; (rubbing) 20, 159; (drum)  
     21 n., 85 f.  
 āndolayati 18, 66.  
 āpanīphāṇat 160.  
 āpīda- 22 f., 32, 112.  
 āpīḍita- 22 n.  
 āvila- 47, 127.  
 āsphālayati (tears) 60 n.; (strikes) 60 n.  
 indūra- 27.  
 uṅkuṇa- 41.  
 ujjhaṭita- 63.  
 udumbara- see udumbara-  
 utkuṇa- 41.  
 uttuṇḍita- 153.  
 utphāṭa- 89.  
 udumbara- 13, 18, 23 ff., 77 n., 86.  
 udumbala- 25 f., 144.  
 undara-, -ura- etc. 27, 119.  
 urubja- 42.  
 ulumbala- 26.

ulbaṇa- (big) 147.  
 ullamphana- 142.  
 Audumbara- 25.  
 kakanda- 30.  
 kakāṭikā- 29.  
 kakundara- 162.  
 karikāṇa- 123.  
 kaccara- 39.  
 kajjala- 28 f., 47; (cloud) 159.  
 kaṭa- (multitude) 55.  
 kaṭa(ka)- (mat) 47.  
 kaṭaka- (army) 55; (bracelet) 47, 123 f.  
 kaṭapra- 55 n.  
 kaṭinī- 55.  
 kaṭyā- 55.  
 kathina- 36.  
 kāḍa- 52, 102.  
 kadebara- 68.  
 kāḍyā- 55.  
 kāṇa- 49.  
 kāṇabha- 41 f.  
 kāṇṭha- 29 f.  
 kāṇḍana- 49.  
 kāṇḍī-kṛ- 49.  
 kāṇḍū- 161.  
 kāṇva- 52, 102.  
 kanaka- 30.  
 kanaknaka- 31.  
 kanda- 51.  
 kandara- (cave) 162; (hook) 162.  
 kandarpa- 19 n.  
 kandala- 30.  
 kanduka- 51.  
 kandhara- 29.  
 kapaṭī- (two handfuls) 35.  
 kapada- 34.  
 kapāṭa- 130.  
 kapāṭa- 44.  
 kapoṭa-, -ī- 44 f.  
 kaphaṇi- 44.  
 kaphoḍa- 44.  
 kaphoṇi- 44.  
 kabada- 34.  
 kabandha- (belly) 100, 163; (trunk) 100 f.  
 kabari- 31 f.

<sup>1)</sup> The space allotted did not allow me to insert the NIA. words.

*kamatha-* (bamboo) 33 f.; (water-pot) 163.  
*kamandalu-* 163.  
*kambi-* 33.  
*kara(ka)-* (hail stone) 121.  
*karaka-* (water-pot) 56.  
*karkati-* (id.) 56.  
*karkara-* (mirror) 109; (stone) 121.  
*karkarī-* 55 f.  
*karkoṭa-* 121.  
*karda(ṭa)-* 62.  
*kardama-* 62.  
*karphara-* 109.  
*karbu(ra)-* 27.  
*karmarī-* (bamboo) 33.  
*karmāra-* (id.) 33.  
*kala-* (dumb) 52, 102.  
*kalaśa-* 56.  
*kalaha-* 17 f., 39, 88, 99 n., 114.  
*kalā-* 49.  
*kalāṅgala-* 127.  
*kalikāra-* 45.  
*kaliṅga (K.)* 45.  
*kalīñja-* 63.  
*kalila-* 16, 18.  
*kaluṣa-* 131.  
*kalevara-* 68.  
*kalmaṣa-* 36, 38.  
*kalmāṣa-* 38.  
*kalya-* (deaf) 52.  
*kalla-* (id.) 52.  
*kavaḍa-* 34.  
*kavandha-* (trunk) 100 f.  
*kavay-* 130.  
*kavala-* 34 f.  
*kavalikā-* 159.  
*kavaṣ-* 130.  
*kavāṭa-* 130.  
*kaśīpu-* 59 n.  
*kaśmaīa-* 35 ff., 39, 108, 159.  
*kaśmaśa-* 39.  
*kāñcana-* 30.  
*kāṭa-* 162.  
*kāṇa-* 52, 102.  
*kāṇda-* (internode) 50 f.; (multitude) 50, 55; (stalk) 50 f.  
*kāla-* (black) 28 f., 68.  
*kālīka-* 45.  
*kālvālīkṛta-* 51.  
*kāvandha-* 100.  
*kāśū-* 39.  
*kāśmala-* 159.  
*kāśara-* 139.  
*kāśū-* 39.  
*kikhi-* 52.  
*kuṭibha-* 41.  
*kiṇa-* 41.  
*kirāta-* 136, 162.  
*kilañja-* 63.  
*kilāta-* 162.  
*kiliñja-* 63.  
*kilbiṣa-* 38.  
*kiśora-* 50, 152.  
*kukundara-* 162.  
*kukūla-* 162.  
*kuḍū-* 161.  
*kuṇa-* 41.  
*kuṇaka-* 50.  
*kuṇāru-* 53.  
*kuṇi-* (lame) 53 f.  
*kuṇin-* 41.  
*kuṇtati* 53.  
*kuṇṭha-* (blunt) 40 ff., 49 f., 53, 140.  
*kuṇṭhati* (limps) 53.  
*kuṇḍa-* (jar) 76; (lame) 52.  
*kuṇḍati* (limps) 53.  
*Kunti-* 121.  
*kundu-* 159.  
*kupinī-* 159.  
*kupinda-* 46.  
*kuphaṇī-* 44.  
*kubja-* 42 ff., 159.  
*kubhra-* 42 ff., 77 n.  
*kumbhāṇḍa-* 144.  
*kuraṇḍa-* 76 n.  
*kurumba-* 66, 84.  
*kula(ka)-* 55.  
*kulāla-* 139.  
*kuliṅkaka-* 45.  
*kuliṅga(ka)-* 45.  
*kulīkā-* 45.  
*kulmi-* 55.  
*kūlvā-* 51.  
*kuvinda-* 46.  
*kuveṇī-* 159.  
*kuśimbi-* 67 n.  
*kuṣmāṇḍa-* (gourd) 144.  
*kuṣmāṇḍa-* (demon) 144.  
*kūṭa-* (hammer) 40; (not horned) 40 f., 75.  
*kūbara-*, -ī- 43 ff.  
*kūrpāra-* 44 f.  
*kūrma-* 159.  
*kūśma-* 162.  
*kūśmāṇḍa-* 144, 162.  
*kṛka-* (larynx) 29.  
*kīkāṭa-* 29 f.  
*kedāra-* 139 n.  
*kokila-* (coal) 28, 47.  
*koṭara-* 162.

koṇakuṇa- 41.  
 koṇi- 54.  
 kodaṇda- 78.  
 kolakuṇa- 41.  
 kolambaka- 26.  
 kolāhala- 18.  
 kolika- (weaver) 47.  
 kaulika- (id.) 47.  
 khata- (dwarfish) 50.  
 khattara-, -ura- 50.  
 khada- (splitting) 48.  
 khad(at)ū- (ornament) 123.  
 khadara- 50.  
 khaḍukā- 123.  
 khadūra- (dwarf) 50.  
 khadga- (sword) 47 ff.; (rhinoceros) 136 ff.  
 khadḍukā- 123.  
 khaṇḍa- (multitude) 55; (stalk) 51; (half-grown) 52; (crippled) 50; (sugar-candy) 51.  
 khaṇḍa(ka)- (piece) 48, 76.  
 khaṇḍaka- (without nails) 159.  
 khaṇḍayati 48, 159.  
 khaṇḍila- 48.  
 khaṇḍī-kṛ- 49.  
 kharva- 50, 124 n.  
 kharva(ya)ti 48, 50, 159.  
 khalati- 51 f.  
 khalla- (leather) 159.  
 khallaka- (bald) 51.  
 khallīṭa- (id.) 51.  
 khalvāṭa- 51 f., 159.  
 khāṇḍava- 51.  
 khādi- 123.  
 khālatya- 159.  
 khikhi- 52.  
 khīṇkura- 52.  
 khuddāka- 50, 114.  
 khundate (limps) 53.  
 khundayati 48.  
 khurati 48.  
 khṛgala- 49 f.  
 khoṭa-, -ti 52.  
 khoda-, -ti 52 f.  
 khodayati 48.  
 khora(ka)- 52 ff.  
 khorati 53.  
 khola-, -ti 53.  
 gad- (āvaraṇe) 124.  
 gaja- 138.  
 gada- 14, 124.  
 gadu- (hump) 51.  
 gadduka- (pot) 56.  
 gaṇa- 54.  
 gaṇotsāha- 99 n., 138.  
 ganda- (boil) 51, 137; (cheek) 76; (piece) 48; (trunk) 49.  
 ganda(ka)- (rhinoceros) 137 f.  
 gaṇdaka- (having joints) 50; (obstacle) 14, 124.  
 gaṇdi- (trunk) 78.  
 gaṇḍikā- (piece) 48.  
 gaṇdu- (pillow) 51.  
 gargarā- (jar) 55.  
 gargarā- (eddy) 159.  
 gargarī- 55.  
 garmut- 146.  
 gala- (snare) 124.  
 galla- 76.  
 gavīṇī- 130.  
 gulaka- 55.  
 guliṅka- 45.  
 gulma- 55.  
 goḍimba- 24, 66, 84.  
 goḍumba- 24, 66, 84.  
 gorāṇku- 141.  
 ghaṭa- 55.  
 ghaṭayati 54.  
 ghaṭā- (multitude) 54 f.  
 ghattayati (stirs) 56.  
 ghaṭṭayati (saṁ) 54.  
 ghaṇṭa- (sauce) 56.  
 ghaṇṭīka- (alligator) 138 n.  
 gharghara- (gurgling) 159.  
 gharghūṛghā- 41.  
 ghāṭā- (neck) 29 f.  
 ghūṇa- (wood-worm) 41.  
 ghur(a)ghurāyate 159.  
 ghurghura- 41.  
 ghurghurghā- 41.  
 ghūṛṇati 159.  
 canga- 126.  
 cañcalā- (lover) 115.  
 cañcalī- (cricket) 135.  
 cañcu- 153, 155.  
 caṭu(la)- 115.  
 caṇa- 155.  
 caṇḍa- (circumcised) 80; (fierce) 136; (tamarind) 135.  
 caṇḍila- 78, 107, 160.  
 catura- 115.  
 capayati 57, 159.  
 capetā- 22, 59 f.  
 camatkāra- 21 f., 159.  
 camūru- 105, 151.  
 campana- (leap) 142; (saṁmardah) 57 f., 159.  
 campita- 57.

carpaṭa- 19 n., 57 f.  
 carbhaṭa- 144.  
 carvan- 59.  
 cāṭa- 56.  
 cāṭu- 115.  
 cāṭura- 56.  
 cāpiṭa- 58.  
 cikura- 149.  
 ciñcā-, -iñī- 135.  
 cintiḍī- 162.  
 cipaṭa-, -uta- 57.  
 cipiṭa- 56 ff., 135, 159.  
 cipyamāna- 58.  
 cibi- 155 n.  
 cibuka- 155 n.  
 cirbhaṭī- 144.  
 cirbhiṭā- 144.  
 cillī- 135.  
 ciwīṭa- 57.  
 cihura- 149.  
 cīrī- 135.  
 cīl(l)ikā- 135.  
 cuñcu- 155.  
 cuñcurī- 135.  
 cuttayati 152.  
 cuñati 152.  
 cuñta(ya)ti 152.  
 cuñī- (a well) 131.  
 cuñda(ya)ti 152.  
 cuñḍya- (a well) 131.  
 cūṭa- (anus) 155 n.  
 cubuka- 155 n.  
 cūḍa- (small) 152; (protuberance) 154.  
 cūḍaka- (a well) 131.  
 cūḍā- (top) 149, 154; (a well) 131.  
 cūṭaka- (id.) 131.  
 cūrī- (id.) 131.  
 cūlā- 154.  
 ceṭa(ka)- 99, 152.  
 ceda- 152.  
 coda- (protuberance) 154.  
 cora- 135 f., (130, 162).  
 chaṭā- 62, 159.  
 chamaṇda- 100, 105, 155 n.  
 chala- 56.  
 challi- 79.  
 chubuka- 155 n.  
 chemaṇda- 105, 155 n.  
 chotayati 81.  
 jagala- 141 n.  
 jaṅgala- 140.  
 jangāla- 139 f.  
 jaṭ- (entangled) 63.  
 jaṭā- (braid) 62, 64, 159; (root) 64.

jaṭī- (plait) 63; (multitude) 63, 159.  
 jada- 101 n., 136, 161.  
 jatukā- (bat) 28.  
 jatunī- (id.) 28.  
 jaṭū- (id.) 28, 119.  
 jambāla- 60 f., 72.  
 jambīra- (citron) 84.  
 jambu- 84.  
 jambha-, -ara-, -īra- 84.  
 jarjara- 161.  
 jala- 138 f.  
 jaṅgala- 140.  
 jāmba- 61.  
 jāra- 115.  
 jāla- 62.  
 juṭati 131.  
 juṭikā- 63.  
 judati 131.  
 jūṭa- 62 n., 63.  
 joda- (chin) 155.  
 jhakaṭaka- 157.  
 jhagaṭaka- 157.  
 jhaṭ- (entangled) 63.  
 jhaṭī- (tree) 65.  
 jhampa- (jump) 57, 142.  
 jhampati (covers) 157; (leaps) 142.  
 jhampā- (blow) 60.  
 jhampāka- 142.  
 jharjhara- (staff) 160.  
 jharjhariṭa- 161.  
 jhālā- (cricket) 135.  
 jhallaṭ- 139.  
 jhālīkā- (cricket) 135.  
 jhaṣa- (forest) 78.  
 jhāṭa- 63, 78.  
 jhījjī- (cricket) 135.  
 jhūñjhī- (id.) 135, 162.  
 jhīrī- 135.  
 jhiliarī- 135.  
 jhilli(kā)- 135.  
 jhunṭa- 63.  
 jhumbarī- 136.  
 jholikā- 135, 156.  
 ṭagara- 134, 156.  
 ṭaṅka- (peak) 149.  
 ṭankā- (leg) 156.  
 ṭaṅga- (id.) 156.  
 ṭai- 62.  
 ṭāṅkara- 126.  
 ṭāra- (horse) 150.  
 ṭuṇṭuka- 150.  
 tota- 163.  
 ḥāra- (frost) 136.  
 ḥamati (sounds) 86.

ḫamara- (tumult) 22, 74.  
 ḫamaru- (amazement) 21.  
 ḫamaru-, -rin- 86.  
 ḫampayate 60.  
 ḫambara- (drum) 86; (noise 20 f.; (pomp) 20 ff.; (mass) 21.  
 ḫayana- 135.  
 ḫalaka- 135.  
 ḫākīnī- 136.  
 ḫāmara- 21.  
 ḫāla- 64 f.  
 ḫāhala- 128 n.  
 ḫingara- 141.  
 ḫindibha- 69.  
 ḫindimā- 85 f.  
 ḫimba- (humming-top) 86; (tumult) 22.  
 ḫimb(h)a- (child) 67; (egg) 18, 24, 65 ff., 84; (body) 68.  
 ḫimbayate 60.  
 ḫimbima- 86.  
 ḫudubha-, -ma- 69.  
 ḫundu- 69.  
 ḫundubha- 68 ff., 151 n.  
 ḫulī- (turtle) 124 n.  
 ḫondā- 31, 131.  
 Domba- 87.  
 ḫora(ka)- 131.  
 ḫorikā- (musk-rat) 27.  
 ḫolā- 135.  
 ḫadāga- 139.  
 ḫandaka- 76.  
 ḫandula- 59, 79.  
 ḫandate 161.  
 ḫandrayu- 161.  
 tarutūlikā- (vampire) 119, 161.  
 tartar- 67.  
 ḫala(ka)- 162.  
 ḫalla- (pond) 139.  
 ḫambūla- 70.  
 ḫitīla- (bat) 119.  
 ḫintida-, -ī- 135.  
 ḫintilī (kā)- 135.  
 ḫimita- 71 f.  
 ḫimyati 71.  
 ḫimyati 71.  
 ḫunge- 149.  
 ḫunda- 152 ff.  
 tunḍi(kā)- (navel) 155.  
 tunḍibha- 153, 155.  
 tunḍila- 26, 153.  
 tunḍeia- 26.  
 tunda- (belly) 155.  
 tundi- (navel) 155.  
 tumala- 73.  
 tumula- 22, 72 ff.  
 tumba- 24, 75 n., 136, 143 f.  
 tumbi- 24.  
 tumbukin- (drum) 85.  
 tuvara- (astringent) 130.  
 tuvaraka- 67 n.  
 tuvi- 159.  
 tuṣa- 79, 99, 162.  
 tuṣāra- 136.  
 tūpara- 41, 74 f., 136.  
 tūbara- (-v-) 74 f.  
 tepati 71.  
 tem(a)na- 71.  
 taimāta- 71.  
 toya- 138.  
 truṭ- 163.  
 tryaṅgata- 15.  
 ḫanḍa- 75 ff., 149.  
 dambha- 19.  
 darpa- 19 n.  
 dala- 64, 76.  
 davara- 31, 131.  
 dāḍim(b)a- 18, 83 f.  
 dāḍhikā- 63 f.  
 dālīma- 83.  
 duḍī- 124 n.  
 duṇḍubha- 69.  
 dundama- 85.  
 dundu- (drum) 85.  
 dundubha- 68 f.  
 dundubhi- (snake) 69; (drum) 84 ff.  
 dundumāgita- 85 f.  
 dulī- 124 n.  
 dūlāsa- 79.  
 dora(ka)- 131.  
 dolāyate 66.  
 dolikā- 135.  
 dhandha- 161.  
 dhik 156.  
 naḍa- 64 n., 81 ff.  
 naḍaha- 161.  
 nada- 82.  
 nala(da)- 82.  
 nāḍī- 82.  
 nāraṅga- 126.  
 nārāca- 81 f., 83 n., 98, 105.  
 nāla- 82.  
 nikurumba- 124 n.  
 nikharpa- 50, 124 n.  
 nigada- 15, 124.  
 nicumpuṇa- 124 n.  
 nipuna- 124 n.  
 nibida- (low) 159; (dense) 124 n., 148, 159.

nimba- 84 n.  
 nimbū(ka)- 84.  
 nirgaḍa- 14, 124.  
 nīra- 138.  
 paṅgu- 87 f.  
 pañjala- 148.  
 paṭala-, -ī- 148.  
 paṭaha- 88, 114.  
 paṇava- 88.  
 paṇḍa-, -u- 96 f.  
 paṇḍaga- 96.  
 paṇḍra- 74, 96.  
 pataṅga- (bird) 89; (grasshopper) 89.  
 pamphaṇant- 160.  
 parparī- 159.  
 parphar(īkā)- 67.  
 palāva- (fishing hook) 95.  
 pallaṅita- (reddened) 93.  
 pāṭa- (expanse) 147.  
 pāṭala- 93.  
 pāṇṭa- 162.  
 pāṇḍu- 76, 91; P. 97 n.  
 piccha- (tail) 132 n.  
 picchā- (calf of leg) 142 ff.  
 piṭaka- (basket) 145; (boil) 142, 143 n.  
 piṭāṅkātī- 144.  
 piṭakā- 142.  
 piṇḍa- 76, 142 ff., 147, 162.  
 piṇḍī- (gourd) 143 f.  
 piṇḍīra- (pomegranate) 84.  
 piṇyāka- 162.  
 pitta- 92.  
 pīṭa- 92, 160.  
 pīlumant- 71.  
 puṇkha- 90.  
 puṇja- 147 f.  
 puṭa- 145, 148.  
 puṇḍarīka- 91.  
 puṇḍarya- 91.  
 puṇḍ(r)a- (mark) 92.  
 puṇḍra- (lotus) 160.  
 puta- (buttock) 8, 77 n., 100, 147.  
 puppuṭa- 146 n.  
 pupphusa- 146 n.  
 pulāka- 143.  
 pūla- 111.  
 peṭa- (basket) 145.  
 peta(ka)- (crowd) 148.  
 petālu- 144.  
 pēla- 147, 163.  
 pelava- 78, 92.  
 poganda- 50, 78, 159.  
 poṭaka- 100.  
 poṭala- 111.  
 poṭalita- 163.  
 poṭā- 99 f.  
 poṭika- (boil) 143, 146, 155.  
 pota(ka)- (young) 8, 77 n., 99 f., 147 n.  
 potagala- 112.  
 pola- (mass) 148.  
 pralamphana- 142.  
 phakka- (cripple) 88.  
 phaṭā- (hood) 148, 163.  
 phaṭīngā- 89.  
 phaṇ- (to jump) 160, 162 f.  
 phaṇa- (hood) 148, 163; (scum) 163.  
 phaṇḍa- (belly) 163.  
 pharapharita- 160.  
 pharapharāgate 160.  
 phal- (leap) 89.  
 phala- 163.  
 phalgu- (weak) 100 f.  
 phalgu(na)- (reddish) 93.  
 phalguva- 52, 100.  
 phāṇayati 160.  
 phāṇī- 163.  
 phāṇṭa- 162, 163.  
 phāṇḍa- 163.  
 phāla- (jump) 89.  
 phuṭā- (hood) 163.  
 phu(p) phusa- 146 n.  
 phena- (-ṇ-) 163.  
 bakura- 92, 93 f.  
 baṭu- 99.  
 badiśa- 94 f., 110.  
 banda- 95 ff.  
 badhīra- 52, 96 n., 102, 161.  
 barkara- (deaf) 52.  
 barbata- 144.  
 barbaṭī- (pea) 67, 144; (whore) 114.  
 barbara- (curly) 31.  
 barbura- (water) 107.  
 balkasa- 36 n.  
 bākura- 93 f.  
 bāḍīśa- 94.  
 bāṇa- 34.  
 bāḍara- (water) 107.  
 bāla- 95 n.  
 bāliśa- 56, 95.  
 biṭaka- (boil) 143.  
 biliśa- 94.  
 budabuḍa- 107.  
 budbuda- 107.  
 bunda- (arrow) 98.  
 bubura- (water) 107.  
 busa- (-ś-, -ṣ-) 98 f., 102, 162.  
 būṭa- 97.  
 būṭakarṇa- 97, 149.

*bṛgala-* 49.  
*bekurā-*, *-i-* 94.  
*Bainda-* 46 f., 161.  
*bhaṅga-* (lameness) 88.  
*bhaṅgura-* 88.  
*bhaṭ-* (*paribhāṣane*) 33.  
*bhaṭā-* (colocynth) 144.  
*bhaṇati* 32.  
*bhaṇdate* 33.  
*bhadrā-kṛ-* 96.  
*bhanati* 32.  
*bharbharā-bhū-* 74.  
*bhākuri-* 94.  
*bhāṇḍa-* 162, 163.  
*bhāṇḍila-* 107.  
*bhāruṇḍa-* 151.  
*bhāṣate* 32.  
*bhuruṇḍa-* 151 n.  
*bhuliṅga-* 46.  
*bhūka-* 91, 120 n.  
*bhūliniṅgaśakuna-* 46.  
*bhṛkuṁśa-* 108.  
*bhṛkuṭi-* 108.  
*bhṛṅgāra-* 56.  
*bhṛmala* 107 ff.  
*bheka-* 160.  
*bhekuri-* 94.  
*bheḍa-* 23, 109 f.  
*bheruṇḍa-* 151.  
*bhela-* (foolish) 161.  
*bhaiṇḍaka-* 109 n.  
*bhrakuṁśa-* 108.  
*bhrakuṭi-* 108.  
*makura-* (mirror) 109.  
*maṅku-* 88.  
*maṅkura-* 109.  
*mañjīra-* 111 n.  
*maṭaha-* 99 n., 101, 114.  
*maṭa-* (drum) 88.  
*maḍūśikā-* 100.  
*maḍḍu(ka)-* 88.  
*maṇḍ-* (to wrap) 111.  
*maṇḍa-* (scum) 163.  
*maṇḍacara-* (noose) 111.  
*maṇḍala-* 143.  
*matka-* (bug) 41.  
*matkuṇa-* (bug) 41 f.; (beardless) 40 f., 52, 101.  
*matkuṇā-* 40, 52, 101.  
*madrā-kṛ-* 96, 101.  
*manthara-* 102.  
*manda-* 102, 138, (161).  
*Mandākinī-* 120.  
*markaṭa(ka)-* (spider) 47.  
*mala-*, *-ina-* 36 f.  
*malīmasa-* 36, 39.  
*malva-* 52, 92, 104, 131.  
*maśi-* (-ś-) 36, 38.  
*maśura-* 67, 144.  
*māśa-* (foolish) 104, 131; (bean) 67, 144, 146.  
*miśati* (*ni-*) 135, (148).  
*mīlati* 135, 148.  
*mukura-* 109.  
*munda-* 102 f.  
*muṇḍaka-* 77, 102.  
*muṇḍayati* 103.  
*muṇḍin-* 41, 75, 102.  
*mudga-* (bean) 146; (covering) 146 n.  
*mudgara-* 146 n.  
*muṇḍī-* 83.  
*musala-* (-ś-, -ś-) 146 n.  
*mūṭa(ka)-* 111.  
*mṛgarāṭikā-* 159.  
*mrñāla-* 83.  
*mekhalā-* 92, 122 ff.  
*mecaka-* 68, 123 n.  
*met̄ha-* (ram) 109.  
*menḍa-* (ram) 109 f.  
*menḍha(ka)-* 23, 109 f.  
*moṭa-* (bundle) 111.  
*moṭaka-* (pill) 143.  
*yaṣṭi-* 80.  
*raṇka-* 140 f.  
*raṇku-* 141, 151.  
*raṇḍa-* 80, 150.  
*raṇḍaka-* 76, 79.  
*raṇḍā-* 80.  
*rambate* (*śabde*) 86.  
*runḍhati* (steals) 135.  
*runḍa-* (mutilated) 101, 150 f.; (staff) 80.  
*runḍati* (steals) 135.  
*ruru-* 105, 141 f., 151.  
*roḍati* 117.  
*lakūṭa-* 112, 127.  
*laguda-* 112.  
*lāṅkā-* (slut) 126; (twig) 65.  
*lāṅkhati* 113.  
*lāṅga-* (lame) 113; (rake) 126.  
*lāṅgati* 113.  
*lāñjā-*, *-ikā* 80.  
*lat-* (*bālye*) 116.  
*laṭa-* (fool) 161.  
*laṭaka-* (rascal) 80.  
*laṭa(b)ha-* 114.  
*laṭṭa-* 80.  
*laṭva-* 116.  
*laḍ-* (to fondle) 114 f.; (to dally) 116.

*ladant-* 114.  
*ladaha-* 99 n., 114 n.  
*ladda-* (rascal) 80.  
*laddu(ka)-* 34, 115.  
*lampaṭa-* 113 f.  
*lampāka-* (rake) 114.  
*lampāpaṭaha-* 86.  
*lampha-* (leap) 142.  
*lambara-* (drum) 86.  
*lambā-* (gherkin) 159.  
*lambāpaṭaha-* 86.  
*lamb(h)ate.* (*sābde*) 86.  
*lal-* (*ullālayati*) 161.  
*lal-* (*ipsāyām*) 117; (to fondle, dally) 114 ff.  
*lalati* 114, 116.  
*laśa-* 64, 136.  
*laśati* 117 f.  
*laśva-* 116.  
*lasati* 116.  
*Lahada-* 128 n  
*lākṣā-* 162.  
*lāṅgala-* 112, 127 f.  
*lāṅgūla-* 112.  
*lādayati* (*upa-*) 114.  
*lābu-* 24.  
*lābukī-* 26.  
*lālaka-* 161.  
*lālayati* 114.  
*lālasa-* 118, 138.  
*lāsayati* 116.  
*līṅga-* 112.  
*līṅgati* (limps) 113.  
*limpaṭa-* 113.  
*limpāka-* 84.  
*liśva-* (dancer) 116.  
*līlā-* (charm) 116; (play) 116 n.  
*lunṭayati* (steals) 135.  
*lunṭhayati* (id.) 162.  
*lunḍa(ya)ti* (id.) 135.  
*luśabha-* 117.  
*luśati* 135.  
*locaka-* 161.  
*loṭati* (is mad) 117 (cf. 161!).  
*loḍati* (id.) 117 (cf. 161!).  
*lorāyati* 116.  
*lol(up)a-* 117.  
*losa(ya)ti* (steals) 135.  
*vakra-* 88.  
*vāṅku-* 87.  
*vat-* (to wrap) 111.  
*vat'a-* (rope) 111.  
*vat(t)aka-* (lump) 147.  
*vat(āk)ara-* (rope) 111.  
*vatārakā-* (id.) 111.  
*vatiṇ-* 147.  
*vatī-* (lump) 147.  
*vathara-* (bulky) 147; (dull) 96, 102.  
*vadā-* (lump) 147.  
*vadiśa-, -ī-* 94.  
*vadra-* (big) 147.  
*vāṇati* 32.  
*vāṇṭa-* 80, 96.  
*vāṇṭha-* 96, 105, 161.  
*vāṇṭhate* 96, 105.  
*vāṇ(d)-* (to wrap) 111.  
*vadhri-* 96 n.  
*vandhya-* 96.  
*varanḍa-* 163.  
*variśī-* 94.  
*varkuta-* (bolt) 15.  
*varvara-* (curly) 31.  
*valiśa-, -ī-* 94.  
*vāṇa-* 34.  
*vāṇī-* (reed) 34, 112; (voice) 32.  
*vāṭuli-* (bat) 118 f., 120 n.  
*vāṇīra-* 34.  
*vikala-* (sad) 16 n.  
*vīṭapa-* 23.  
*vīṭikā-* 32, 111.  
*vrkala-* (fragment) 49.  
*vṛṇda-, -ī-* 163.  
*veṇi-* 31 f., 110.  
*veṇu-* 34.  
*vetra-* 34.  
*votā-* 99 f.  
*vrud-* 163.  
*śakun(t)a-, -ī-* 119 f.  
*śakvara-* 121; -ī- (girdle) 123.  
*śaṭa-* 159.  
*śaṭha-* 56.  
*śaṇṭha-* 80.  
*śaṇḍha-* 78, 80.  
*śama-* (hornless) 105.  
*śamala-* 36.  
*śambala-* 136.  
*śarkarā-* 121 f.  
*śarkarī-* (girdle) 123.  
*śarkoṭa-* 121.  
*śal(ā)ka-* 79.  
*śalla(ka)-* 79.  
*śāka-* (herbs) 136, 156 n.  
*śākintī-* 136.  
*śāva-* 24 n., 67, 136.  
*śikhāṇḍa-* 148.  
*śikhara-* 148.  
*śikhā-* 140, 148.  
*śithira-* 160.

śimba-, -i- 66 f.  
 śimbāta- 67.  
 śīri- (locust) 162.  
 śilpa- 79.  
 śiśira- 136 n.  
 śuṇṭha- 78, 149 ff.  
 śuṇṭhākarna- 97, 149.  
 śuṇḍā- (whore) 80; (trunk) 152 f.  
 śuṣi- (pit) 131.  
 śuṣira- 130, 162.  
 śrīkhalā- 122 ff., 125 f.  
 śringāra- (ornament) 125 f., 163; (love) 126.  
 śekhara- 148.  
 śotha- (lazy) 101 n., 134.  
 śopha- 18.  
 śaṅga- (rake) 126.  
 śaṇḍ(h)a- 80.  
 śiṅga- (rake) 126.  
 śidga- (id.) 126.  
 saṃghat̄a- 54.  
 saṃghāt̄a- 54.  
 saṭā- (matted hair) 159; (multitude) 159.  
 saṇḍisa- 95.  
 samutphāla- 160.  
 samudga- 145 f.  
 samūra-, -u- 105.  
 sambala- 136.  
 saranda- 163.  
 sāṇḍa- 163.  
 sāraṅga- 146 n.  
 sutintid̄i- 119, 135.  
 suruṇḍā- 146 n.

suvenī- 31 f.  
 susīra- 130, 162.  
 sūcikā- (trunk) 153.  
 sṛkaṇdu- 161.  
 sṛikā- 122.  
 Sṛbinda- 161.  
 stimita- 71.  
 stimyati 71.  
 stepati 71.  
 sthaṇdila- 160.  
 spandate 160.  
 sphāṭita- (torn) 60 n.  
 sphālayati (ā-, saṃ-) 64 n.  
 sphuṭi- 148.  
 sphuṭi- (melon) 144.  
 hamb(h)a- 126 f.  
 hambhāyate 126.  
 hala- 127 f.  
 hāṭaka- 30, 93.  
 hāra- (necklace) 124.  
 hāla- 127.  
 hiṅgu- 66, 86.  
 hiṅṭra- 111 n.  
 Hidimba- 26, 66, 86, 144.  
 hindolayati 66, 86, 160.  
 hillolayati 66.  
 huḍukka- 15.  
 humphā- (-bh-) 126.  
 heramba- (buffalo) 66, 86 n.; (boastful  
hero) 19, 66; (Ganeśa) 66.  
 Haihaya- 7.

## PALI AND PRAKRIT.

(P. = Pali.)

P. atimatāhaka- 101.  
 apphadia- 60 n.  
 apphālei 60 n.  
 P. abbuda- 146.  
 P. alāra- 13.  
 P. avanta- 96.  
 P. ahikundika-, etc. 54 n.  
 āmela- 22.  
 āmoḍa- 22.  
 P. āṭambarā- 86.  
 P. āṭambarā- 86.  
 āveda- 22 f.  
 P. āvēla- 22.  
 ujjhiṅkia- 157.  
 upphāla- 160.  
 olimbhā- 68.

kacchara- 39, 139.  
 P. kajjala- 28 f.  
 kadaālli- 29.  
 kadaya- 123.  
 P. kappara- 44.  
 P. kabaličā- 159.  
 kamandha- 100.  
 kambā-, -ī- 33.  
 P. kalamba- 27.  
 P. kalopī- 26.  
 kalavū- 24 n., 127 n.  
 kale(va)ra- 68.  
 P. kavandha- 100.  
 kassa- 39.  
 kāliā- 68.  
 kālumba- 68.

*kāva(ḍa)*- 33.  
 P. *kirāsa*- 136.  
 P. *kukkusa*- 160.  
 P. *kuṇa*-, *-ita*- 54.  
 P. *kuṇi*- 53.  
 P. *kuṇṭa*- 40, 112.  
 P. *kuṇṭha*- (cripple) 40, 53 f.; (blunt) 53 f.  
 P. *kuṇḍa*- (bent) 54.  
 P. *kuṇḍaka*- 160.  
 P. *kubbarā* 43.  
 P. *kumina*- 159.  
 P. Pkt. *kumbhaṇḍa*- 144.  
 P. *kulurīka*- 45.  
*kuhaḍa*- 44.  
*kuhaṇḍa*- 144, (162).  
*koīlā*- 47.  
 P. *koṇṭha*- (cripple) 53.  
*koppara*- 44.  
 P. Pkt. *kolamba*- 26, 78, 145 n.  
 P. *kolāhala*- 159.  
*kolia*- (spider) 47.  
*kollara*- 26.  
*kohāṇḍa*- 144, 162.  
*khaḍakkī*- 15.  
*khaṇḍa*- (pot) 56.  
*khallā*- 159.  
 P. *khaḷopi*- 26.  
*khavaa*- 44.  
*khavāḍiāṁ* 53.  
*khiṇkhiṇī*- 52.  
 P. Pkt. *khujja*- 42, 99 n.  
*khunḍayāṁ* 53.  
*khummia*- (bent) 42.  
*khoda*- 53.  
 P. *gaggaraka*- (eddy) 159.  
 P. *gaggarāyate* (roars) 159.  
 P. *gaṇḍa*-, *-ī*- (stalk) 49 ff.  
*gaṇḍa*- (barber) 159.  
*gāmenī*- 112.  
*giddiā*- 49.  
 P. *geṇduka*- 51.  
 P. *ghaṭā*- 54.  
 P. *ghaṭikā*- (bolt?) 14; (stick) 78.  
 P. *ghaṭiyati* 14.  
*ghadiaghaḍā*- 54.  
*ghaḍī*- 54.  
*ghāda*- (neck) 29.  
*ghurughurai* 159.  
*caḍa*- (*sikhā*) 154.  
*candila*- (*nāpīṭah*) 78.  
*cappāi* 58.  
 P. *camarī*- 161.  
*campāi* 58.  
*cavidā*- 59.  
*cavedī*- 59.  
*cavelā*- 59.  
*cāda*- (deceitful) 56.  
 P. *cippiyamāna*- 58.  
*cimidha*- 23, 57, 59, (135).  
*cimina*- 112.  
*cilāda*- 162.  
*cilla*- (child) 99, 152, 163.  
*civid(h)a*- 57.  
*cihura*- 149 n.  
 P. *cumbaṭa(ka)*- 145 n.  
 P. Pkt. *culla*- 152.  
*cūla*- (small) 152; (protuberance) 154.  
*ceda*- 99, 152.  
*cola*- 152.  
*chadā*- (multitude) 62.  
 P. *chaḍdeti* 81.  
*chappaṇṇa*- 124 n.  
*challī*- 79.  
 P. *chava*- (vile) 112 n.  
 P. *chāpa(ka)*- 67, 136.  
*chāva(a)*- 67, 136.  
*chidda*- 154.  
*chiṇda*- 154.  
*chillara*- 139.  
*chillī*- 154.  
*cheṇḍa*-, *-ā*- 154.  
*chollai* 79.  
*jangā*- 140.  
*jadia*- 63.  
*jambāla*- 60 f.  
 P. *jalla*- 139.  
*jhakkia*- 157.  
*jhankara*- 140.  
*jhārua*- 162.  
*jhāda*- 63.  
*jhāruā*- 135, 162.  
*jhīṇkia*- 157.  
*jhūsira*- 130, 162.  
*jhūsi(y)a*- 161.  
*jhoda*- 63.  
*ṭanka*- (shore) 140; (leg) 156.  
*taṭṭīā*- 62.  
*tamarā*- 31.  
*tāra*- 150.  
 P. *tuṇta*- 150.  
*tūvara*- 75.  
*tekkara*- 148.  
*ṭhalle*- (poor) 80, 98, 142.  
*ṭhurūha*- (stump) 150.  
 P. *dāka*- (herbs) 136, 156 n.  
*dikkarūva*- 141.  
*dūṅgara*- 149.  
*dekkarūva*- 141.

dāḍhiā- 63.  
 dālā-, -i- 64.  
 P. dīṇḍima- 85.  
 dīṁphiam 62.  
 dīmbha(ka)- 66.  
 dūṇduha- 68.  
 dūbbanta- 62.  
 dūmba- 87.  
 dōra- 31.  
 dhamkūṇa- 41.  
 dhilla- 160.  
 dhemkūṇa- 41.  
 dhella- 80, 98, 142.  
 nād(d)ulī- 124 n.  
 nānda- 81.  
 nāndāṇa- (servant) 81, 152.  
 nīala- 124  
 nījjhara- 161.  
 nījjhūra- 161.  
 nīmela- 146.  
 P. tātīkā- 62.  
 tātī- 62.  
 tadapphaḍāī 73 n.  
 tālla- (pond) 139.  
 P. tintidikā- 135.  
 P. tintī- 135.  
 timmadi 71.  
 P. tuliyā- (bat) 161.  
 P. tēṭīka- 62.  
 tedḍa- (cricket) 135.  
 P. temana- 72.  
 P. thāṇdila- 160.  
 thippāī 71.  
 thuḍa- (trunk) 150, 160.  
 P. thusa- 99.  
 thūṇa- (horse) 150; (thief) 162.  
 theva- 71.  
 P. datta-, -u- (stupid) 161.  
 P. daddabha- 86.  
 P. dandha- (slow) 101, 161.  
 P. dabhakkāī 86.  
 davara- 31, 131.  
 P. dāṭhikā- (beard) 63.  
 dāra- 31.  
 P. dālīma- 83.  
 P. dīndīma- 85.  
 dukkha- 149, 155.  
 duttha- 155.  
 P. duddabha- 86.  
 P. dudrabhi- 86.  
 P. deddubha(ka)- 68.  
 P. dēṇdīma- 85.  
 dōra- 31, 131.  
 P. naṅgālā- 124 n., 127.

P. nigala- 124.  
 P. Pkt. paṅgu- 87.  
 P. pakkha- (cripple) 88.  
 pacchī- 143.  
 P. pāṭaṅga- 89.  
 paṭoā- 99.  
 padḍa- 91.  
 padḍalā- 89.  
 padḍuā- 89.  
 P. paṇava- 88.  
 P. paṇḍaka- 97.  
 pattharā- 89.  
 P. papphāsa- 146 n.  
 piṇḍaliam 143.  
 piṇḍīra- 84.  
 P. piṭakā- 143.  
 P. piṭṭaka- 100.  
 P. puṭaka- (bag) 111.  
 P. puṭolī- 111.  
 pu(n)daīam 143.  
 pejjāla- 147.  
 pedhāla- 147.  
 peṇḍa- (piece) 99.  
 peṇḍaa- 97, 99.  
 peṇḍabālām 143.  
 peṇḍaliam 143.  
 pedāṇḍa- 78, 92.  
 P. pēla- 143 f.  
 perullī- 143.  
 poṇḍa- 159.  
 P. poṇkh'ānupoṇkhām 90.  
 potte- (belly) 145, 155.  
 pottala- 111.  
 P. poṭ(h)a- (bubble) 107.  
 P. poṭha- (poor) 98.  
 P. poṭheti (strikes) 146 n.  
 pottaa- 147.  
 P. poṭtha- 98.  
 P. poṭheti 146 n.  
 phandaī 160.  
 phittai 100.  
 phūḍa- (dwarf) 99 f.  
 phuṇṭā- 23.  
 phuraphurāadi 160.  
 P. pheggū- 100.  
 P. Pkt. pheṇa- 163.  
 phella- (poor) 98, 101.  
 P. phoṭa(ka)- (boil) 148.  
 P. bakkua- 94.  
 babbarī- 31.  
 banāla- 73.  
 behāla- 16 n., 127 n.  
 biṇṭa- 32.  
 P. bilālī- 147.

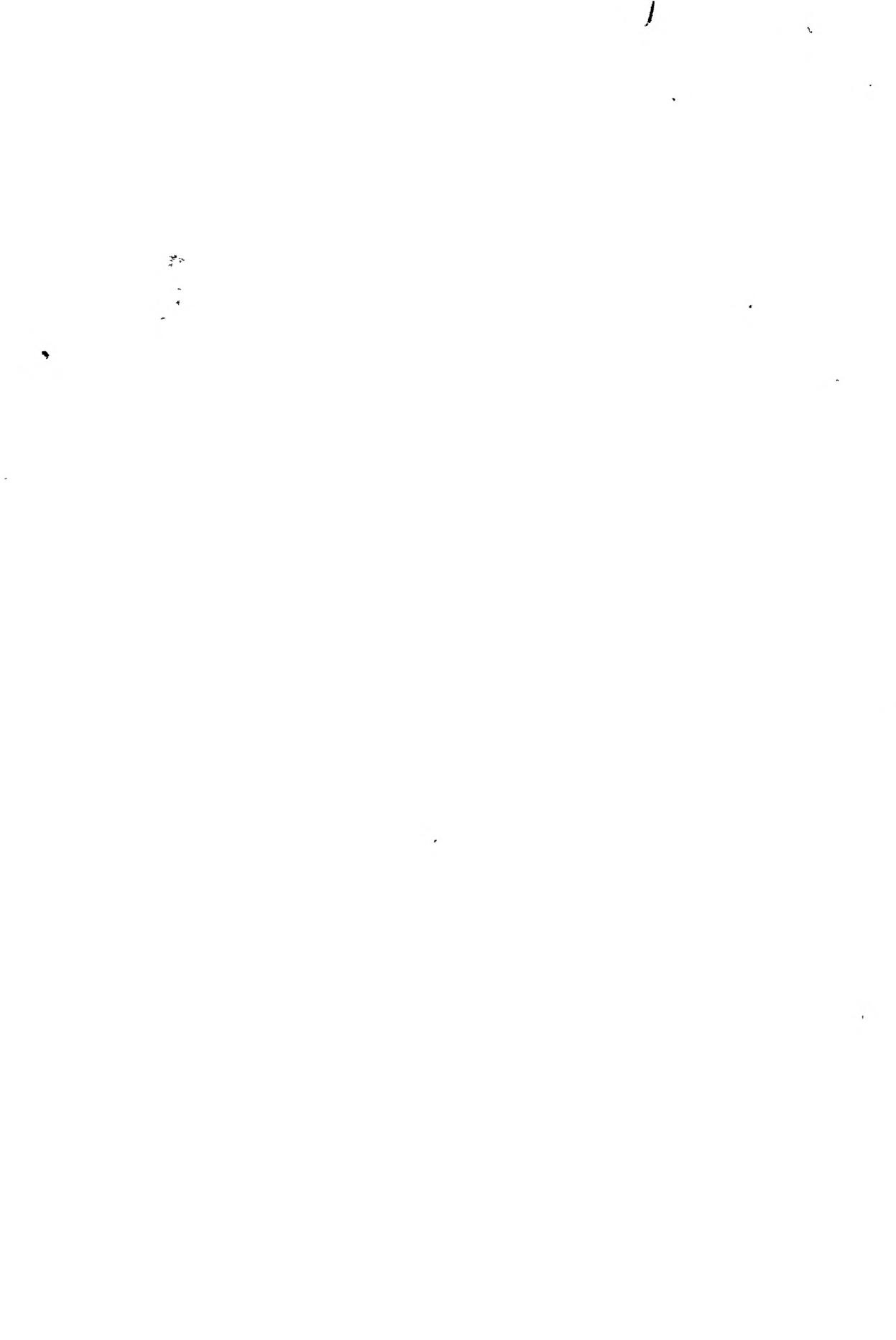
P. *bubbula(ka)*- 107.  
*bulambulā*- 107.  
*belī*- (post) 98.  
*boda*- (shaven) 97; (young man) 99.  
*boṇṭana*- 163.  
*boṇḍa*- 163.  
*bodara*- 147.  
*bodraha*- 99.  
*bondī*- (body) 163.  
*bola*- 74.  
*bollaī* 33.  
P. *bhaṭṭha*- 32.  
*bhaṇḍa*- 96, 101.  
P. *bhaṇḍati* 33.  
P. Pkt. *bhaṇḍu*- 96, 103.  
*bhambhala*- 161.  
P. *bhāṇaka*- 162 f.  
*bhuttūṇa*- 99.  
*bhurunḍiā*- 151 n.  
P. *bhusa*- 98 f.  
P. *bheṇdu(ka)*- 143.  
P. *bheraṇdaka*- 151 n.  
*bherunḍa*- 151 n.  
*bhelī*- 99.  
*bhoruda*- 151 n.  
*maīla*- 37.  
*maūra*- 109.  
*maūlī*- 16.  
P. *makkāṭa(ka)*- 47.  
*makkāṭabandha*- 47, 123  
*makkoda*-, -ā- 47.  
*macca*- 38.  
*mañca*- 111 n.  
*matta*- (hornless) 41, 101.  
*mattha*- (lazy) 102.  
*madapphara*- 19.  
*madaham* 101.  
*maṇṭa*- 111 n.  
*mayala*- 37.  
*marāla*- 102.  
*malampia*- 19.  
P. *masāraka*- 145.  
P. *masūraka*- 145.  
*miñcana*- 135, (148).  
*miñḍha*- 109.  
P. *mugga*- 146.  
P. *muṭoli*- 111.  
*muṇḍā*- (deer) 105.  
P. *muṭoli*- 111.  
*murumurunda*- 23.  
P. *muṭāla*-, -ī- 83.  
*musaham* 39.  
*meddha*- 109.  
*mcñṭhi*- 109.

P. *menḍ*- 110.  
*menḍ(h)a*- 109.  
*moda*- 22.  
*rikkam* 141.  
*ruṇḍa*- 150 f.  
*rokkaṇī* 149, 163.  
*roghasa*- 140.  
*roñkaṇa*- 140.  
*rora*- 141, 151.  
P. *lakunṭaka*- 40, 112.  
*latīha*- 114 f.  
P. *latthaka*- 115.  
*ladaha*- 114.  
*laḍḍu*- 115.  
P. *lal*- 117.  
P. *laṭ*- (upalāleti) 114.  
*lallam* 118.  
P. *lāla*- 161.  
*liṭṭia*- 115.  
*liṅka*- 141.  
P. *līl(h)ā*- 116.  
*lumbī*- 27.  
*leḍukha*- 117.  
P. *lolā*- 117.  
*lolantīa*- 115.  
*lhasā* 64 n.  
P. *vanka*- 94.  
*varīga*- 87.  
P. *vañjha*- 96.  
P. *vatāka*- (bulb) 147.  
P. *vatākara*- 111.  
P. *vatti*- (lump) 147.  
P. *vaṭhara*- (bulb) 147.  
*vadda*- 147.  
*vanṭha*- 96, 99.  
*vāṇḍha*- (fetter) 111.  
P. *vatta*- (cripple) 96.  
P. *varaka*- 147.  
*valla*- 99.  
*vidḍirā*- 147.  
*viṇṭā*- 32.  
*viṇṭai* 32.  
*velā*- (gums) 146.  
P. *veļu*- 34, 83.  
*voda*- 97.  
*vodraha*- 99.  
*voraccha*- 99.  
*sakkara*- (gravel, sugar) 122.  
*sank(h)alā*- 123.  
P. *sata*- (heap) 159.  
*sadhila*- 160.  
P. *sañḍāsa*- 95 n.  
*sañḍāsaṭa(ya)*- 62.  
P. *samugga*- 146.

*sigga*- 141.  
*sirkhalā*- 123.  
*simga(a)*- 141.  
*sidhila*- 160.  
*silimba*- 67.

*halabola*- 16 n., 74.  
*halahala*- 18.  
*P. halahala*- 159.  
*heramba*- (drum, buffalo) 66, 86.  
*Herimba*- 66.

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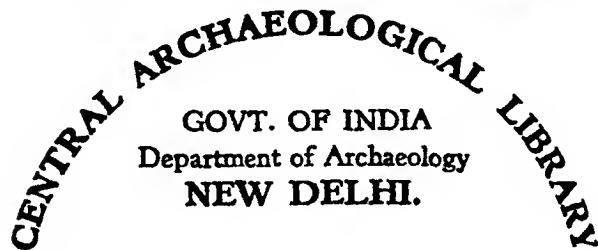
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